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VOL. XIV. No. 6. CHICAGO, SATURDAY, MAY 9, 1891. WHOLE No. 653.

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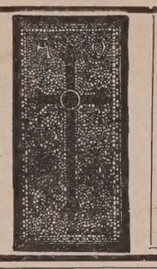

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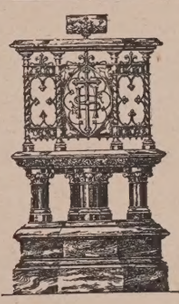

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BISHOP HENRY C. POTTER,
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The Living Church.

SATURDAY, MAY 9, 1891.

"BE NEAR ME, JESUS."

BY THE REV. J. MAY.

Be near me, Jesu, through the night,
When sleep has closed my weary eyes;
Be near me with the morning light,
When duty bids me rise.

Be very near, each passing hour,
What it shall bring I may not know;
I need Thy watchful eye, Thy power
To shield me from the foe.

Be near me when the voice of Sin
Calls at the door in winning tone;
Hush Thou the traitor voice within,
And be my Guest alone.

Be near me when my heart is glad,
When not a cloud is on the sun;
And help me, when my soul is sad,
To say, "Thy will be done."

Be near me when my step is frail,
When life slopes to the setting sun,
And when I tread the Dismal Vale,
And when my rest is won.

Be near me whilst my spirit waits
There, looking for completer bliss,
When thou at last shalt open the gates
To brighter lands than this.

Be near me when the trumpet blast
Calls us before Thy Judgment seat;
And give me, Lord, a place at last
Where I may kiss Thy feet.

THE total expenditure in the diocese of Liverpool on building, enlarging, or restoring churches, and on building mission churches and parish rooms, within the last ten years has been over £560,000.

THE Bristol Bishopric Fund is not making the progress its friends desire. There is still another £12,000 needed before the bishopric can be reconstituted, and at the instance of the Archdeacon of Bristol (Dr. Norris) and the vicar of St. Mary Redcliff, a vigorous effort is to be made to raise the sum before the close of 1894.

THE Archbishop of York, the Bishop of London, the Bishop of Durham, and the Bishop of Winchester will be associated with the Archbishop of Canterbury in conducting the enquiry into the allegations made by Bishop Blythe, of Jerusalem, against the Church Missionary Society. The Bishop will come home to state his case in person, and the society will have the services of the Rev. J. R. Longley Hall, one of its Palestine missionaries.

THE Australian bishops are unwilling to sanction the election of Canon Barlow to the bishopric of N. Queensland, owing to his not having obtained an university degree. On Sunday, Feb. 22nd, Dr. Stanton, the Bishop-elect of Newcastle, during the service in the Newcastle pro-cathedral, expressed doubts as to whether he should become Bishop of the Newcastle diocese, on account of the difficulty which has arisen.

A SPECIAL service in connection with the Brotherhood of St. Paul, was held on Easter Eve, in Christ church, Lisson-grove, St. Marylebone. The rector, the Rev. Edward Venables, and the assistant clergy, were present, and the Bishop of Marlborough delivered an impressive address. On the evening of the 2nd inst., the rector held the first service in the temporary residence of the Brothers, in Charles st. The work has now begun on a small scale, and the Brothers have received a kind welcome from all classes.

IT is stated that the rector of All Hallows', in the City, was recently induced to closely search an old chest which had, tradition declared, remained in the vestry for centuries. In the bottom he found a register dating back to the reign of Henry VI. Its contents throw a considerable light on the relations of the city towards the ecclesiastical authorities. Its condition is excellent, and the rector is now closely examining it. It is to be examined at the British Museum to see if it be genuine.

The choir stalls in Lincoln cathedral date from 1400, and are amongst the most beautiful in Europe, but they have never been completed. The dean and chapter have approved a scheme for fitting the vacant niches with carved figures, and Mr. Pearson has obtained estimates from the same artist in wood carving who executed the work at Truro cathedral for figures over the bishop's throne of our Lord, over the dean's of the Virgin and Child, and in others of St. Boniface, Remigius, Hugh de Welles, Alnwick, Longland, Grossetete, and Sanderson.

SIR PROVO WALLIS, G. C. B., kept his hundredth birthday on Sunday, April 12th. His career has been eventful as well as long, for he was taken prisoner by the French in 1805, and was second lieutenant of the "Shannon" in her memorable duel with the "Chesapeake." Broke, the captain being wounded, and the first lieutenant killed, the command fell to Wallis, and he carried the ship and its prize into the harbor at Halifax, his native town. Sir Provo's term of service is unparalleled. He was entered on the books of the "Oiseau" on May 1, 1795, and became a midshipman in 1804.

THE memorial to Dr. Liddon by those who were his pupils at Cuddesdon College is now completed. It has, with the consent of the authorities of the college, taken the form of an inscription on marble, which has been fixed near the place occupied by the vice-principal's stall in what was once the college chapel, but has been used as a library since the new chapel was built; an engraving of Dr. Liddon has been hung above the inscription. Another engraving of Dr. Liddon has been hung in the lower library over the mantelpiece, to complete the group of pictures of the founders of the college, as well as the first principal and vice-principal.

A BEAUTIFUL and impressive custom has for some years past been practiced at St. Peter's church, Sowerby, Halifax. As soon as the early celebration of the Holy Communion on Easter Day is over, the scholars meet in the Sunday school, and then, headed by the clergy and choir, walk in procession round the churchyard singing the Easter hymn, the song of praise to the Risen Lord. All the villagers turn out to listen as the words of hope and comfort are echoed back to them from amongst the graves of their dear ones, and thus the Queen of Days is marked to them from its early dawn in a most striking manner.

WE are permitted to publish the following letter of Bishop Hare to the secretary of the Board of Missions:

OSAKA, Japan, April 10, 1891.

MY DEAR DR. LANGFORD:—I wrote you just after my arrival as I was about leaving Tokyo for this place, which is about nineteen hours distant from Tokyo by rail. The Synod of the Japanese Church, made up of representatives of the English Church and of the American Episcopal Church, and of Japanese who have received the Gospel from those two Churches, has been in session almost ever since my arrival here. It is presided over by Bishop Bickersteth. The bishops sit with the clerical and lay delegates, but they vote separately, and their assent is necessary to the passage of any legislative act. The clergy and laity vote by orders also, when this privilege is called for by either party. The conservative element is thus well provided for. And this is well, for the boldness with which all sorts of propositions are presented and advocated strikes me almost painfully. But it is to be remembered that this is the early summer or late spring of Japanese life, and luxuriant growth of ideas is to be expected. The keen interest with which the laity take part in the debates and in the settlement of the Church in Japan is delightful to see, and, I trust, will continue when the novelty of the movement has passed away.

I rank the *personnel* of our foreign missionary force here very high. The Church should be proud of her representatives and ashamed that she has left them without a leader. I can conceive of no nobler field for the exercise in the episcopal office of the highest gifts with which God endows His creatures. There is not a diocese in the United States which offers larger opportunity to intellect, heart, and will, and, as I look upon this magnificent field, I cannot but wonder what incubus has rested upon our Church and has hindered it from giving one of its very best Presbyters for the episcopal care of a work which merits all that the Church can give it. I absent myself from the Synod to write these few lines to catch the mail, and must now bring them to a close and return to my place.

Yours faithfully,
W. H. HARE.

NEWS has reached this country that the third General Synod of the Church in Japan was in session at Osaka. Bishop Hare was present, but could keep the run of the proceedings only through an interpreter. His influence was felt for good in the difficult crisis through which the mission is passing. The Japanese, while the most imitative of races, are exceedingly jealous of foreign influence. Those who have been Christianized by foreign agencies want to see the latter diminished. They have made the atmosphere of the synod rather lurid at times. The Japanese national spirit was intense. They demanded that all funds contributed by foreign missionary societies shall be paid over into the treasury of the Japanese Missions Board, and all the work of the missionaries, foreign and native, to be under the direction of the same. So far as the funds are concerned, the demand was met with a prompt refusal, causing much dissatisfaction among the Japanese members of the synod. Bishop Hare tried to pour oil on the waters. Perhaps his experience among the "Ghost Dancers" of Dakota will be of service to him in dealing with Japanese independence.

As may be seen in another column, the diocese of Massachusetts has elected the Rev. Phillips Brooks, D. D., to succeed the late Bishop Paddock. Dr. Brooks was born in Boston in 1835, and is therefore in his fifty-sixth year. He graduated at the Virginia Theological Seminary, and commenced his ministry as rector of the church of the Advent, Philadelphia. In 1861, when the Rev. Dr. Vinton was elected to St. Mark's church, New York, Dr. Brooks, who was then but twenty-six years of age, received a call to the large and important parish of Holy Trinity, in the same city. He was at once recognized as a brilliant writer and eloquent preacher. Dr. Brooks has been received with distinguished honors in England, and has preached several times in St. Paul's cathedral and Westminster Abbey. In 1869 he resigned the rectorship of the church of the Holy Trinity, and accepted a call to Trinity church, Boston, where he ministers to one of the largest congregations in this country. In the convention in Philadelphia, 1886, after a spirited contest, in which the Rev. Dr. Davies, of St. Peter's, now Bishop of Michigan, was his chief competitor, Dr. Brooks was elected Assistant Bishop of Pennsylvania, but after consideration he declined. Since his residence in Boston, Dr. Brooks has become the most conspicuous Broad Churchman in the country. He has never hesitated to give expression to his views with regard to current questions. He has taken an active interest in the temperance reform and the discussion of social matters. It will be remembered that he took part in the installation of Dr. Lyman Abbott in Plymouth church, Brooklyn, and on last Good Friday he occupied the pulpit of the new Old South church, Boston, with a number of clergymen of different denominations. Under his administration, Trinity church has built its splendid and costly building, and has become one of the strongest parishes in the country in point of wealth, members, and influence. Dr. Brooks' estimate of the office to which he has been elected, may be found in his speech at the Louisville Church Congress, in Oct., 1887: "I do not believe that Episcopacy is a divine institution, nor in Apostolic Succession as any essential or exclusive element of her (the Church's) ministry. * * * The claim that the episcopally-ordained clergy alone have the right to the ministry is preposterous." * * * (See *The Churchman* for Oct. 29th, 1887). His opinion of the Church was expressed at the same time: "Our Church, which is not *the* Church, but *a* Church of Christ in this American land." "There is an American Church and it is the great body of American Christianity. What can this Church give that they have not?" Again, at the Church Congress at Philadelphia last Fall, he said: "I do not believe that the three-fold organization of the Christian ministry, or the existence of the Episcopate, is essential to the being of a Christian Church."

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—St. James' and Trinity churches were filled last Sunday by their new rectors. St. James' has been vacant for a year, since the Rev. Dr. Vibbert removed to Philadelphia. The Rev. Floyd W. Tomkins, Jr., late rector of Christ church, Hartford, Conn., accepted the call, and began his work last Sunday, preaching and celebrating the Holy Eucharist at the morning service. Trinity church has been vacant for nearly two years, since the resignation of the Rev. L. S. Osborne. A strong effort was made to secure the Rev. Thos. F. Gailor as the rector, but the interests of the University of the South proved to be paramount. The choice was finally made of the Rev. John Rouse, of St. John's College, Newfoundland. Mr. Rouse is a graduate of Keble College, Oxford, and has been engaged as the principal of St. John's. He was welcomed to his new duties in Chicago by a large congregation. The interest of the occasion was increased by the fact that the rector brought his bride to his new home. Much satisfaction is felt in Church circles at the acquisition of Mr. Rouse, for it is believed that his sound Churchmanship, learning, and ability, will bring his parish to the front rank in the diocese, in harmony with its spirit, and leading in all good works.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Wednesday, April 29th, was laid the corner-stone for the new church edifice of Zion and St. Timothy. At 3 P. M. the clergy assembled at the house of Mr. J. J. Smith, senior warden, and marched in procession to the spot, the vested choirs of the parish and the church of St. Mary the Virgin, leading, followed by the wardens and vestrymen, the architect and builder, the clergy and archdeacons, the clergy of the parish and the Bishop; the hymn, "The Church's One Foundation," being sung as processional. A cornet band led the voices. A large tent had been erected, which was well-filled with parishioners and friends. With devotional exercises the corner-stone was duly laid by the Bishop, and an address was delivered by the Rev. Henry Y. Satterlee, D. D., rector of Calvary church. All then joined in the *Gloria in Excelsis*, and the Bishop gave the blessing. The event was noteworthy, not only for the laying of the corner-stone of a fine new church, which rarely occurs in New York, but also for the particular circumstances leading up to the occurrence, and which have attracted unusual public interest. This parish was established about a year ago, by the union of Zion church at 38th st. and Madison ave., with old St. Timothy's in 47th st. St. Timothy's, after a struggle of many years under a heavy burden of debt, had suffered the loss of its church building by fire on Jan. 22d, 1890. The calamity proved a blessing, for with insurance and the sale of real estate belonging to Zion church, enough money was realized to erect one of the noblest churches of the city, free of all indebtedness, and to leave an endowment of $150,000. The seats of the new church will be forever free and unassigned. The new edifice will cover seven city lots, and will cost, with the value of the land, $317,000. It will have a frontage of 70 feet on 57th st., and will extend back 165 feet. It will seat 1,200 worshippers. There will be a parish house at the rear of the church on 56th st., covering 35 by 97 feet and three stories in height. The whole will be of stone, in an imposing architectural design, the work of Mr. William Halsey Wood, one of the competing architects of the proposed cathedral.

The Training School for Deaconesses established shortly since under the encouragement of the Rev. Wm. R. Huntington, D. D., rector of Grace church, and which has recently obtained a permanent house for its use, at 228 East 12th st., has closed its first term of seven months of study and lectures. The pupils having thus gotten a theoretical teaching in the duties of a deaconess, are to have practical training, through an arrangement which has been perfected with St. Luke's Hospital. They will now go to the hospital until midsummer. It is announced that the second year of the school will open Oct. 1st, and that the new house will then be in readiness to receive such pupils as require residence while pursuing their studies. The school and its courses are yet in an experimental stage, and much volunteer aid has been kindly rendered by some of the city clergy. It is by no means contemplated that all who enter the school will become deaconesses.

As St. John's chapel, of Trinity parish, has received an accession to its staff of workers in the person of the Rev. Elliot White, late of Christ church, Rocky Mount, N. C., the Rev. J. W. Williams, assistant-minister of the chapel, has been granted a leave of absence until September, in order to recover his health, which has suffered severely as a result of overwork.

On Monday afternoon, April 28th, the New York Alumni Association of St. Stephen's College, Annandale, held its quarterly luncheon at the Hotel Hungaria. The association, which was organized two years ago, has become a very flourishing body, and has done much to stimulate fraternal feeling among the former students and graduates of the college. Its membership now numbers about 50. Some 20 members were present at the quarterly lunch, among them being Ven. Archdeacon Thomas, D.D., the Rev. F. J. Clayton, secretary, the Rev. Messrs. J. B. Wasson, P. McDowell Bleecker, Joseph Nock, C. M. Carr, and J. P. Faucon, and a number of lay graduates. At the end of the luncheon impromptu speeches were made, and a general good time enjoyed by all present.

The people of St. Matthew's church have suffered much anxiety from the recent severe illness of the rector, the Rev. Henry Chamberlaine. Though out of danger and slowly improving in health, his physicians have ordered him to take entire rest for a considerable time. The vestry, on learning of this, at once voted him a vacation of five months and a special grant of $500 towards the expenses of travel for recuperation, and undertook to supply his place in the services of the parish during his absence. Mr. Chamberlaine's sickness is understood to have been due in part to his great activity and hard work in the upbuilding of this growing parish.

On the evening of Tuesday, April 21st, St. Andrew's Brotherhood held a public meeting in the church of the Holy Communion, which was opened with prayer by the rector, the Rev. Henry Mottet The chair was taken by Mr. Henry Sill, editor of *St. Andrew's Cross*. Addresses were made by Mr. James L. Houghteling, of St. James' church, Chicago, the original founder of the Order, and Mr. G. Henry Davies. Some earnest discussion arose over the question of whether associate members shall be admitted to the Brotherhood, who were unable to do the work among men usually expected of all Brotherhood members. In this discussion the Rev. Thomas McKee Brown and Mr. Houghteling took active part. It was decided finally that though the exact letter of the rule of service might be dispensed with for sufficient cause, its spirit ought carefully to be observed.

Bishop Vincent, of Southern Ohio, has arrived home from Europe, and in much improved health. He has been staying at the Brevoort House, before going west.

On the morning of the fifth Sunday after Easter, May 3rd, the Rev. Thomas P. Hughes, D. D., began a series of special sermons on "Some of the Distinctive Features of the Protestant Episcopal Church of America," at the church of the Holy Sepulchre.

Two young men, who entered the junior class of the General Theological Seminary last fall, with very unsettled ideas on certain religious questions, lately disappeared with all their belongings. It has since been discovered that they have "gone to Rome." *The Independent* has a sharp and unkindly cut at the seminary, over this perversion, as occurring "just where it might have been expected," and lamenting the Romanizing tendencies of that institution. In its news columns, however, that journal states a simple fact which ought to make the editor ashamed of his libellous remarks: "They had been at the seminary only three months!"

POUGHKEEPSIE.—Bishop Potter visited the church of the Holy Comforter on Thursday evening, April 23, and confirmed 46 persons, presented by the rector, the Rev. R. Fulton Crary. After a fervent and helpful address to the class, the Bishop urged upon the congregation the great necessity for a parish building. Easter Day there were four services. The church was beautiful with orchids, roses, and lilies, in profusion. At the first Celebration, at 6 o'clock p. m., a silver chalice paten and flagon of exquisite design, and of suitable size for the Early Celebrations, was blessed and used for the first time. It was a thank-offering from Mr. William N. Sanford. During the previous week the rector was presented with beautiful vestments by a few members of the parish.

MASSACHUSETTS.

The 106th annual convention opened with prayer by the Rev. Dr. W. H. Brooks, on Wednesday, April 20th, in Trinity chapel. Some minor business was transacted. The convention then adjourned to the church, where a sermon on the late Bishop was delivered by Bishop Clark, from the text Eph. vi: 2, "A beloved brother and faithful minister in the Lord." "No one," said the Bishop, "would hesitate in saying that the late Bishop filled the requirements of the text. The elements of tenderness and faithfulness were very intimately blended in him. If he had any failing, it was in the direction of excessive scrupulousness in the discharge of his duties. No detail escaped his observation, and no pressure of time could induce him to slight his work. He turned no one away unheard who wished to consult him, and rarely, if ever, hurried his visitors to a conclusion. . . . It is impossible to conceive of Bishop Paddock's ever doing anything in direct violation of his conscience. He probably had his frailties in common with the rest of us, but they were not apparent. It seems as if it must have cost him as great an effort to do wrong as it does for most people to do good. At the same time, there was nothing offensive or intrusive in his goodness. There was a singular outspokenness and truthfulness about the man. You felt that he said just what he meant, nothing less, nothing more. . . I have never known a more transparent man, and you could see through him without seeing anything to offend you. It would have been hard work for Bishop Paddock to play the hypocrite, he would certainly have betrayed himself in the effort. Singleness of purpose was one of the most prominent traits in the good man's character. He never appeared to have any selfishness in view or to do anything merely for the sake of advancing his own reputation. . . He had a just and becoming self-respect and a clear sense of what was due to him and his office, but he had no arrogance of manner or arrogance of spirit; he was modest, because he was single-eyed and unselfish. He lived for the work which he was appointed to do, and this absorbed him, filled up the full measure of his powers, and consumed all his time." Bishop Clark afterwards referred to the coming election and the great changes that have fallen upon the diocese since his residence there 55 years ago.

After the Holy Communion, the convention re-assembled in Trinity chapel. After the roll was called, the Rev. George S. Converse was elected unanimously chairman of the convention. The secretary and his assistant were re-appointed, and the five standing committees were assigned their respective duties. Resolutions were adopted expressing the sympathy of the members with Dr. George C. Shattuck, who has been confined to his house for some time through illness. The reports of the treasurer and standing committee were then read.

After dinner, the next session of the convention was held in Association Hall, corner of Berkeley and Boylston sts., at 3 P.M. A motion was made at this meeting by the Rev. Philo W. Sprague, that the salary of the late Bishop be continued to be paid to his widow till another bishop is consecrated, which was unanimously carried. After some routine business, an effort was here made to proceed to the election of a bishop at once, which was finally defeated, and the motion carried that that matter be made the order of business on Thursday morning at 10 o'clock. The Rev. Edmund F. Slafter, D. D., was re-elected registrar, and the Rev Charles R. Learoyd, treasurer. The parishes: church of Our Saviour, Roslindale, and church of Our Saviour, Watertown, were then admitted into union with the convention.

The convention, after Morning Prayer on Thursday, was called to order by the chairman. The hour for the election of a bishop having arrived, the chairman announced that nominations were ordered, and a motion made and carried that all applause and expression of disapprobation be dispensed with. The Rev. Alexander H. Vinton, D. D., nominated the Rev. Phillips Brooks, D. D., rector of Trinity church, Boston, seconded by Clement K. Fay, Esq. The Rev. Reginald H. Starr, D. D., then nominated the Rev. Henry Y. Satterlee, D. D., rector of Calvary church, New York, seconded by Causten Browne, Esq. No other nominations were made. After the tellers returned from counting the votes, the silence amid the vast audience, which by this time crowded every corner and nook of the building, was indescribable, and the vote was declared as follows: Clerical votes—Whole number, 154: necessary for a choice, 78: The Rev. Phillips Brooks, D.D., 92; the Rev. Henry Y. Satterlee, 58; the Rev. A. C. A. Hall, 3; the Rev. George S. Converse, 1. Lay vote—Number of parishes, 109; necessary for a choice, 55: The Rev. Phillips Brooks, 71; the Rev. Henry Y. Satterlee, 32; the Rev. Edward Abbott, 1; divided, 5. The chairman then announced the Rev. Phillips Brooks, D.D., was elected Bishop of the diocese, and a committee, consisting of the Rev. A. H. Vinton, D. D., the Rev. W. W. Newton, D. D., the Rev. C. H. Learoyd, Clement K. Fay, Thomas E. Proctor, and Col. C. R. Codman, was appointed to inform Dr. Brooks of his election. After the election, an effort was made to have the Bishop-elect appear before the convention, but this failed, and the committee having this in charge were dismissed.

The Standing Committee for the ensuing year consists of the Rev. Messrs. A. St. John Chambre, D. D., George S. Converse, A. C. A. Hall, John S. Lindsay, D. D.; Messrs. Causten Browne, Edward L. Davis, Francis C. Foster, and George C. Shattuck. Upon motion of the Rev. A. C. A. Hall, the convention was requested to send its expression of sympathy to the Rev. Henry H. Neales, who is seriously ill at the Massachusetts General Hospital. The executive committee made their report, and appointed the Rev. E. W. Smith as preacher for next convention, with the Rev. George W Shinn, D.D., as substitute. A resolution to appoint a committee to consider the advisability of presenting a memorial to the General Convention, with reference to the public use of the revised version of the Holy Scriptures, was carried. After the usual prayers, and a resolution of thanks to the chairman for the able, judicious, and dignified manner in which he presided, the convention adjourned. There was no attempt to make the election unanimous. Most of the delegates, both clerical and lay, and of all shades of opinions, went to Trinity rectory after the election and congratulated Dr. Brooks.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE. — The Bishop visited St. Luke's church on the evening of April 27th, and confirmed 47 persons presented by the rector, the Rev. W. A. Coale, and one for the priest in charge of St. Mary the Virgin. The Bishop was seated at the sanctuary gates, and each candidate knelt in turn before him to receive the laying on of hands.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Clerical Brotherhood met in monthly session on April 15th, at Bishopstead. The subject discussed was "The best means of making the annual convention more profitable." The subject was continued until the next meeting. The Bishop was present.

The beautiful chapel at Clayton was consecrated on April 16th, by the Bishop, assisted by the Rev. Messrs. Dame, Gibson, Beers, Littell, Hammond, Henry, and Braddon, the latter serving as chaplain to the Bishop. At 2 P. M., the procession of clergy formed at the house of T. N. Mills, and proceeded to the chapel, where the Bishop, striking the door thrice, demanded entrance in the name of the Lord. Admission being given, the procession passed up the broad aisle repeating Psalm xxiv. The request for consecration was read by Dr. W. B. Reynolds, and the letter of consecration by the rector of Smyrna, being signed and sealed by the Bishop. The sermon was preached by the Rev. W. H. H. Powers, of Towson, Md. At its close the Bishop made a few remarks, congratulating the people, and expressing grateful appreciation for the labors and gifts of the people for the "Railroad church." Clayton is on the Delaware division of the P. W. & B. R. R., being the headquarters of the division superintendent. The chapel has a seating capacity of about 200. Nearly 90 carpenters connected with the railroad gave a day's labor (and some more), while the building was being erected, and a number of painters did likewise. Owing to the interest taken by the officials and employees of the road in the movement, the chapel will most probably receive the name of "Our Railroad church." The altar is the gift of the Sunday school of the church of the Nativity, Phila., of which the Rev. Dr. Jefferis, formerly of Delaware, is rector. The late division superintendent, T. N. Mills, gave the lot, and others helped financially and otherwise. The Rev. G. W. Dame, Jr., rector of Smyrna, will have charge of the chapel. The Bishop will administer the rite of Confirmation on Sunday, May 31st, in the new chapel.

On Wednesday afternoon, April 15th, the Rev. C. E. Murray administered Holy Baptism in St. Andrew's church, to 10 adults.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

Bishop Howe seems to have fully recuperated from his recent illness. The Diocesan is now the oldest man among our bishops. He has confirmed a number of classes this year, chiefly in the neighborhood of Reading, but in one case going as far as Bethlehem. Last Sunday he confirmed the largest class presented in recent years, at St. Gabriel's church, Douglassville. Christ church, St. Barnabas, and St. Luke's chapel, Reading, have each presented notably good classes.

The new St. Barnabas church, Reading, recently received the gift of a beautiful stained glass chancel window, made in London. The Resurrection morn at the empty tomb, with the angel and the women present, is the subject. The donor was Mrs. Morton McIlvaine, and it is in memory of her mother, Mrs. Pearson. A beautiful brass lectern has also been recently added.

St. Gabriel's church, Douglassville, was the recipient of a beautiful brass cross and two handsome flower vases, the former the gift of Mrs. H. M. Messchert; the latter of Mrs. F. Gorrell, in memory of her husband. The late John H. Krause, of Philadelphia, left this venerable parish an endowment of $10,000. The interest of $2,000 additional is to be used first for the care of the family burying lot, and the balance to keep up the church property. The parish will not receive any benefit from this legacy for nearly two years.

The archdeaconry of Reading held its 10th regular session in the beautiful St. Luke's church, Lebanon. The Venerable Archdeacon Powers presided. On Monday evening, April 27th, the subject of "Christian Work" was under discussion. The Rev. E. J. Roke spoke on "Its universal obligation;" the Rev. William Du Hamel on "The benefit of Christian work to the individual;" and the Rev. J. P. Buxton on "Its benefit to parish life." On Tuesday morning there was a celebration at 8:30, the Archdeacon and the Rev. Messrs. Abel and Zellers officiating. The routine business followed. The afternoon was spent at Jonestown. Services were held in the chapel there, and addresses were made on "The relation of the children to the Church," by the Rev. Messrs. Nelson and Thompson, and Dr. Orrick. The Archdeaconry then visited the "Church Home" at Jonestown, as the guest of their own faithful secretary, whose pious labors at this Home were everywhere manifest. The evening service held in Lebanon was well attended. The Rev. Dr. Allen and the Rev. Messrs. Post and D rwart were the speakers on the topic, "The Great Commission: 'Go ye into all the world, etc.'"

LEWISTOWN.—On the 24th ult., St. Mark's parish was aroused and strengthened by a visitation from Bishop Rulison; the rector, the Rev. Mr. Rogers, presented a class of seven for Confirmation to the Bishop, who afterward imparted to them words of good counsel. There was a well-filled church of parishioners and others. After the service a reception was held at the rectory adjoining. This was the last visitation of the Bishop in the old church, as it is expected it will soon be demolished preparatory to building a handsome modern structure. The old church building was erected some three-quarters of a century since, and is in poor condition.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

MCKEESPORT.—Bishop Whitehead visited St. Stephen's church, the Rev. James Foster, rector, Sunday evening, the 19th, to administer the apostolic rite of Confirmation. The beautiful stone church, which is said to have a seating capacity of 450, was filled to its utmost. The services were of the most inspiring and refreshing character. The music by the vested choir was very fine. The Bishop preached a most instructive and eloquent sermon, without notes, on the "Great Forty Days of Our Lord's Instruction to His Apostles, Concerning His Gospel Kingdom," from the text, Acts i: 3, after which the rector, the Rev. James Foster, presented for Confirmation one of the largest and most interesting classes in the history of this progressive parish. There were 28 in the class confirmed, and several others were unable to be present because of sickness; nearly all were married men and women. It certainly was an occasion of gratification to the Bishop, rector, and the parish, and a good evidence of true pastoral work, parochial prosperity, and general growth of St. Stephen's.

RIDGEWAY.—This parish was visited on Thursday, the 23rd ult., by the Bishop, the Rev. P. S. Mesny, general missionary, and the Rev. F. J. Keech, rector of Greensville. They arrived from Bradford in the afternoon, where the Bishop had laid the foundation stone of the new church of the Ascension, and were met by the rector, the Rev. F. J. J. Smith, LL. D. At 7:30, the hour of service, a large congregation had assembled to witness the laying on of hands upon a very interesting class of young persons. The Bishop preached a very practical sermon on "No man liveth to himself," and addressed the candidates very quietly and impressively. He also expressed the great pleasure which he felt at seeing the marked improvement made in the appearance of the church, and the spirit of unity which had sprung into existence since his visit of last year. The church had undergone quite a transformation. New windows have been put in throughout, the seats of the nave rearranged, cushioned, provided with comfortable kneeling benches, and supplied with hymn and prayer books. Choir seats correctly arranged have taken the place of unecclesiastical-looking chairs. The greatest improvements have been made in the chancel, all the furniture of which, with the exception of the sanctuary chairs, is new. A heavy and somewhat unsightly altar rail of stained deal has been replaced by one of brass, supported by Gothic standards of oak. Mr. J. W. Morgester, senior warden, and Mrs. Morgester have presented a beautiful oak lectern and prayer-desk. The Ladies' Guild have provided a new altar agreeing in style and material with the other articles mentioned. The most beautiful feature is the new reredos presented by Mrs. W. H. Schram in memory of her deceased son. It consists of three Gothic panels of beautiful design, which give height and dignity to the sanctuary, the central one being surmounted by a cross. Like the rest of the chancel furniture, it is made of oak. Mrs. J. K. P. Hall gave at the time of the Bishop's previous visit two flower vases and a very handsome cross. With the exception of the cross and vases, all these additions and changes have been made since the arrival of Dr. Smith in January last.

After the service, on the invitation of Dr. Smith, the parishioners and friends crowded the rectory drawing-room to meet the Bishop. A very pleasant and enthusiastic mutual greeting took place. The Bishop left the following afternoon for Brockwayville accompanied by Mr. Mesny, where a class for Confirmation had been prepared by Dr. Smith. Dr. Smith was formerly connected with the Society for the Propagation of the Gospel, of London, England. He came to America with Mrs. Smith on a visit last year, and decided to remain. Both Dr. and Mrs. Smith have had much experience of Church life in England. Mrs. Smith is a cousin of the late Archbishop of Canterbury, Dr. Tait.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

ATLANTIC.—Easter was a delightful day in Trinity parish, and as the shades of night closed in, all felt the day had been well spent in God's house. But Wednesday, April 22nd, was the culmination of their rejoicing, when after trials, perplexities, and untold discouragements of long duration, they saw their church consecrated to the service of Almighty God. The Rev. Mr. Mackay, dean of the Southwestern Deanery, who has watched with interest the welfare of the mission, preached the consecration sermon. The Rev. Mr. Judd preached an admirable sermon the night before, on "Not forgetting the assembling of yourselves together, as the manner of some is." In the evening, after the consecration, quite a number were presented for Confirmation, while several were prevented by various causes from coming forward at this time Mothers and their grown daughters kneeling side by side for this holy rite, was a beautiful feature of the class. The rector, the Rev. Philip McKim, has only been here about nine months, but aided by willing workers, much has been done, and the church now stands on a firmer footing than ever before. Twenty have been baptized, ten confirmed, the property greatly improved, and out of debt.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The Northern Convocation met in St. James, Port Deposit, beginning the night of April 21st and going on through to April 24th. The first night's proceedings were purely of a missionary character, and stirring addresses were made by the Rev. Messrs. Schouler and Sutton, and Dr. Duncan. On Wednesday, at 10:30 a. m., there was Morning Prayer, with sermon by the Rev. Mr. Humphrey, followed by the celebration of the Holy Communion. In the afternoon, a business meeting was held, at which the election of officers took place. The present dean declining for weighty reasons to accept the chair again, the convocation chose in his place the Rev. Mr. Sutton, of St. Paul's, Kent Co. Dr. Duncan was re-elected vice-dean, and the Rev. Mr. Davidson was elected secretary and treasurer. At the evening service, able and interesting addresses were made by the Rev. Messrs. Roberts, Farrar, Wroth, and Dr. Duncan, on the topic assigned:—"Eastertide and its Teachings." On Thursday, there was Morning Prayer, with a sermon by the Rev. Mr. Farrar, on the text: "What think ye of Christ?" It was earnest and able. That night, being the last meeting of the convocation, addresses were made by the Rev. Messrs. Roberts, Sutton, Schouler, and Farrar. The services throughout were marked by earnestness on the part of the clergy, and interest on the part of the people.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

The annual Easter meetings throughout the whole diocese showed a marked growth, with rare exceptions. This was especially observable in Trinity parish, San Francisco, the Rev. J. Sanders Reed, rector, who succeeded the Rev. H. W. Beers, D. D., in the winter of 1889. In that year there was a deficit of $14,000. This year the treasurer's report shows the parish entirely out of debt, current expenses all met, and all past liabilities paid off. The Good Friday offering for the work among the Jews, was $136.40. On Easter Day the offering was $3,002.40. Trinity Home, for the reception of friendless girls coming to San Francisco in search of employment, has been established, furnished, and filled during the year; and many other useful agencies of good have been generously supported. During the year ending Easter, 1891, 54 persons were baptized in the parish, 37 marriages were solemnized, 47 funeral services performed, 68 were confirmed, and the names of 125 communicants were added to the roll.

POMONA.—St. Paul's mission was organized and incorporated as a parish early in January. Since then the Rev. E. W. M. Hills, recently of the diocese of Florida, has been supplying services, while the vestry were carrying on a correspondence which has resulted in the election of the Rev. Franklin W. Adams, of Grand Island, Neb., as rector. Mr. Adams is expected to enter upon his duties without delay.

VERNON.—This suburb of Los Angeles is rapidly filling up and growing in importance. St. Barnabas' mission was organized here several years ago by the Rev. C. S. Linsley, and upon his removal to the San Joaquin Valley, its charge was assumed by St. Paul's, the mother parish of the city. For some months, services have been held on Sunday afternoons in a hall, by a lay reader from St. Paul's. On Saturday, March 21st, the corner stone of a substantial and tasteful mission church, to hold about 200 persons, was laid, and the work has been pushed so well and the funds have been contributed so generously, that the building will be completed and paid for in time to permit of its consecration by Bishop Nichols on May 3d, the Sunday after the diocesan convention, which meets in St. Paul's, Los Angeles, on April 29th.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

On the fourth Sunday after Easter, the Bishop visited the two parishes in Pike Co., in charge of the Rev. Z. T. Savage, and administered the rite of Confirmation. In the morning the Bishop officiated alone in St. James' church, Griggsville, conducting full morning service, preaching to an unusually large congregation, confirming two young men, and administering the Holy Communion to a large number of communicants. In the afternoon he was taken by private conveyance to Pittsfield, nine miles distant. After the shortened form of Evening Prayer conducted by the priest in charge, the Bishop preached an appropriate sermon, subject, "The resurrection of the body." Six young persons were confirmed, to whom the Bishop delivered a short but practical address. After the customary greetings, the Bishop and priest returned by train to Griggsville in ample time for service in the evening. Another large congregation had assembled to hear the Bishop. This time he was assisted by the rector of the parish, the Rev. Z. T. Savage, who offered Evening

Prayer, the Bishop reading the Lessons, and preaching on the Intermediate State. Mr. Savage is about to enter upon the fourth year of his ministry in Pike Co. The soil is not a very productive one for the Church, because the old Puritan element predominates. Much has been accomplished in the way of overcoming prejudice, the number who from time to time venture within the church during services slowly but steadily increasing. The Church people, who have lived long under such influence, are getting clearer ideas of the Church and her distinctive features. Much yet remains to be done which only patience, firmness, and perseverance can accomplish. At his next annual visitation, no doubt, the Bishop will find great results.

MILWAUKEE.

CYRUS F. KNIGHT. D.D., D.C.L., Bishop.

CITY.—A service of much interest was held at St. Luke's on Friday, Eve of St. Mark's Day. The service was chorally rendered, the processional being the hymn, "Round the Lord in glory seated," to Mr. S. B. Whitney's beautiful setting. A set of chancel hangings in red, exquisitely embroidered, was received and dedicated to the service of Almighty God. The hangings consist of altar frontal, lectern and prayer desk pieces, and bear the inscription:

To the Glory of God
In thanksgiving for recovery from sickness.
Presented to St. Luke's church, Milwaukee, by a communicant of the Catholic Church of Christ.

A handsome alms basin of brass, inscribed to the memory of the late Bishop Welles, and presented by the Bishop Welles' ward of the guild, was also dedicated. The benedictions were said by the Rev. H. B. St. George, Canon of the cathedral, who also preached the sermon.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The New Haven Convocation met in St. Peter's church, Milford, Tuesday, April 28th. The minister in charge of this parish is the Rev. F. T. Paradise, who recently succeeded the Rev. J. H. Fitzgerald, who has accepted the rectorship of Bristol, Conn. Everything in the parish is moving along pleasantly and smoothly. The sermon at the morning service was preached by the Rev. A. Douglas Miller, one of the ablest speakers in the diocese, and was listened to with close attention. After the sermon followed the Holy Communion, Celebrant, the Rev. W. G. Andrews, D.D. At the business meeting following this service, the Rev. G. W. Griffith, secretary and treasurer of the convocation, in view of his expected removal from the diocese, resigned his office and the Rev. C. N. Morris was chosen in his stead. After a bountiful collation by the women of the parish in a neighboring hall, to which the clergy, as is their wont, paid due respect, the afternoon session began with an essay by the Rev. E. S. Lines, who took the place of the Rev. A. C. Brown recently called to work among his own people in Louisville. The aim of the essayist was to show the relation of the Church and her ministers to the various religious bodies about us. It was Churchly in tone and far from being extreme. This was followed by a lively and interesting debate in which the Rev. Messrs. Woodcock, Humphry, Randall, Lusk, Andrews, and Paradise, took part. Following this an excellent exegesis was given by the Rev. Mr. Humphry on Romans v. At the evening session, Mr. Lewis Morris spoke very feelingly on domestic missions and Mr. H. P. Nichols on foreign missions. During the meeting, the Rev. Messrs. Lines, Vibbert, and Lewis Morris were appointed a committee to make suitable minutes regarding the Rev. Sheldon Davis, who has lately been called to his rest, and for many years was connected with the convocation, and labored as a missionary in New Haven City. The convocation adjourned to meet in Guilford, July 14 1891.

The Rev. Paul Birdsall takes charge of the church of the Ascension May 1st, succeeding the Rev. Mr. Watkins, who has been called to Grace church, Norwalk.

The Rev. Dr. Harwood, of Trinity church, New Haven, is enjoying a short vacation in South Carolina.

GUILFORD.—There has recently been placed in Christ church, the Rev. W. G. Andrews, D. D., rector, a tablet to the memory of the Rev. Dr. Bennett, who was for many years rector of this parish. The tablet itself is of brass, fastened to a background of block marble, and bears these words:

To the glory of God and in loving memory of Lorenzo Thompson Bennett, *rector emeritus* of this parish. Born November 13, 1805. Died Sept. 2, 1889. Preaching peace by Jesus Christ.

The tablet was unveiled at the morning service on Easter Day by the Rev. Geo. Cleveland Griswold. Appropriate remarks were made by the rector. This tablet is a tribute to the loving memory of a dear old pastor by his many parishioners, both in Guilford and elsewhere. May the good things they say of him when dead, lead, as we feel they do, to a worthy care for his successor, who for ten full years has followed him preaching the gospel of love and leading souls to Christ, the one true Shepherd.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

On Sunday evening, April 19th, Bishop Davies administered Confirmation in St. Paul's church, Jackson, Rev. R. B Balcom, rector. In the class were three deaf-mutes, two of whom were baptized in the afternoon by the Rev. A. W. Mann. The next evening found Mr. Mann with a congregation of silent worshipers at St. Paul's church, Lansing. Two,—a man and his wife,—came 16 miles by team, and returned home after service, making 32 miles of travel over heavy roads for the glorious privileges of worshiping Almighty God, and receiving religious instruction in a language that best meets the needs of the deaf. Truly, the devotion of such people,—and there are many like them in the silent community—is most encouraging to their pastor; and an example to Church people who can hear.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

ABILENE.—For the second time within the past year and a half, St. John's parish has been favored with the interesting Ordination service. (The details will be found in the usual column.) The church was beautifully decorated with flowers, among which was an exquisite white cross, placed in the window at the end of the pew lately occupied by Mrs. Fanny E. Hendricks, formerly of Madison, Ind., who died March 16th, and who was one of the founders of St. John's church and guild. She was a noble Christian woman, and will long be missed in the parish.

In the evening of the same day, April 24th, Confirmation was administered by the Bishop, and a sermon preached by the Rev. R. W. Rhames.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—At St. Timothy's church, on Friday night, April 24th, the Bishop confirmed a class of 12 persons, presented by the clergyman in charge, the Rev. James Jamieson. This church, which has been under the oversight of Archdeacon Stevens, is located in a new section of the city, which but a few years since was vacant lots. It ministers to a crowded population of moderate financial ability, and has been helped forward by many kind friends in the city. It is in need of a church building. On the occasion of the Bishop's visitation, the temporary hall in which services were held, was filled. He addressed very encouraging words to the congregation.

The Bishop made a visitation of St. Andrew's church on the evening of Thursday, April 16th. This church, which was founded by Archdeacon Stevens a little more than three years ago, was made an independent parish last year, and placed under the rectorship of the Rev. William A. Fiske, LL.D. It has steadily grown in vigor and strength. On the occasion of the Bishop's visit the church edifice was filled even to standing room, with people crowding out in the vestibule. A class of 51 was confirmed, 15 of whom were married persons. The Bishop made an address to the candidates and to the congregation.

All Saints' church has recently received, as a memorial gift, a silver chalice, altar paten, credence paten, and flagon, with two cruets of silver and glass. All are richly ornamented, and form an extremely handsome and valuable service of Eucharistic plate.

On Sunday morning, April 19th, Bishop Littlejohn visited the church of the Reformation, of which the Rev. John G. Bacchus, D.D., is rector, and confirmed a class of 20 candidates, and addressed them. At the close of the service he came forward and said he desired to embrace the opportunity of congratulating the Brotherhood of St. Andrew of this parish for its valuable and most helpful work. He also congratulated the congregation on its liberal Easter offering for the new parish house, and expressed the hope that they would see to it that the contemplated building would be finished during the year.

St. Phebe's Mission is about to issue its annual report, which shows a very gratifying and encouraging advance of work during the past year. From advance sheets, we note that 1,104 visits have been made by the trained nurse alone, and through her, 360 visits of physicians among the sick poor. Of visits to public institutions 400 are recorded, and incidental, 571. Letters for beneficiaries have been written on 1,362 occasions; 1,891 telephone messages have been sent; 37 Church services held at the Alms House chapel; Holy Baptism administered to 102 persons, Confirmation to 10, and the Holy Communion to 431; with 49 burials of the poor. There have been distributed 44 Bibles and Prayer Books, 35 service leaflets, and 17,623 magazines and papers in the hospitals and institutions. The applicants for assistance at the Mission House have numbered 3,956; persons given entertainment 110, and lodgings there and elsewhere obtained for poor outcasts, 1,415. At the Mission House, 4,775 meals have been given to the hungry, and 4,265 garments supplied. The nurse associate has provided 419 prescriptions for the sick, and has sent 125 persons to hospitals, homes, or situations. Visits of interest or inquiry have been made at the Mission House by 660 persons. This charity endeavors to supplement the ordinary work of the several parishes, in caring for the needy and unfortunate classes. During the past year it has been placed under the oversight of Miss Loomis, as Associate-in-charge, and has received aid through the volunteer services of 22 physicians and 15 clergymen. A board of lady managers administers the work, which is supported by the parishes of the city.

HOLLIS.—On the afternoon of the 5th Sunday after Easter, May 3rd, the corner stone of the new edifice for St. Gabriel's church was laid, with impressive ceremonies by the Very Rev. Samuel Cox, D.D., Dean of the cathedral, and Archdeacon of Queens. The choir of the cathedral, under the direction of Dr. Woodstock, was in attendance by special arrangement, and furnished the music. St. Gabriel's is a mission recently established under the auspices of the cathedral, in this growing suburban village of Queen Anne homes. The new church will be built of stone and wood, very substantially, according to a design of much beauty, in keeping with the tasteful architectural characteristics of the town.

The 13th annual meeting of the Missionary Association of Queens county, was held in All Saints' church, Great Neck, of which the Rev. Louis De Cormis is rector, on Wednesday, April 22nd. The session was begun with a choral celebration of the Holy Eucharist, at which the rector officiated, assisted by the Rev. Geo. Williamson Smith, D.D., LL.D., President of Trinity College. The Rev. Wm. S. Langford, D.D., made an address on "Feeding the multitude," kindly taking the place for the occasion, of the Rev. Dr. Mulchahey, of Trinity parish, New York, who was to have spoken, but was prevented by sickness. After luncheon at the rectory, a business meeting was held. Among those present and taking part, being the Very Rev. Dean Cox, of the Cathedral, Garden City, and the Rev. Chas. H. Malcolm, D.D., Secretary of the Church Building Fund Commission. There was considerable attendance of the clergy of the county. Reports on missionary work, including the work of a paid Bible reader at the public institutions of the county, were read and discussed, and arrangement made for missionary and benevolent activity during the coming year. All parted, feeling that an exceedingly pleasant and profitable session had been held.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The 28th anniversary of the Hospital Mission was held April 19th. The Sunday school numbers 1,239 officers, teachers, and scholars. There are eleven Bible classes, with 740 members, whose ages range from 15 to 80 years. The aggregate of these, after deducting those twice counted, is 1,935. The amount of moneys given during the year for various objects, was $2,400; in addition to which clothing, provisions, etc., were donated to institutions and poor families. The Rev. D. H. Lovejoy, M. D., in charge of this work, reports that in the year just closed he officiated at 171 services; delivered 240 sermons and addresses, baptized 228, presented 49 for Confirmation, officiated at 34 marriages and 88 funerals, and made nearly 1,200 parochial calls. The number of communicants in the Mission is 625.

Trinity church, Southwark, continued its parish anniversary (noted last week), on Sunday, April 26th, when the rector, the Rev. Francis M. Taitt, delivered a sermon, from the text Exodus xv: 2, which was replete with historical reminiscences, covering the entire 70 years of the existence of the parish. On the beautiful altar, erected in 1887 in memoriam of the Rev. Dr. Wm. Cooper Mead, a former rector, were handsome bouquets of flowers; in the chancel were lilies, hydrangeas, azalias, etc., tastefully arranged, and the font was filled with lilies, palms, and smilax. The Rev. Dr. E. T. Buchanan and the Rev. W. C. Starr took part in the services and assisted in the celebration of the Blessed Sacrament.

In old Christ church, still resplendent with the red, white, and blue, as described in our last, representatives of nearly 40 lodges of Odd Fellows assembled to celebrate the 72d anniversary of the introduction of that order in America. The rector, the Rev. Dr. Foggo, preached.

Sunday evening, April 26th, in St. James' church, the rector, the Rev. J. N. Blanchard, delivered the annual sermon to the Keystone Rifle Corps, who were present in uniform, and these were accompanied by the 1st Philadelphia Signal Corps and the Fairmount Band.

The corner-stone of St Martin's, Oak Lane, was laid April 29th by Bishop Whitaker, who was accompanied by ten of the reverend clergy, all in surplices. The services were conducted on a temporary floor laid upon the cellar joists. The Bishop read the collects, and the Rev. Dr. Perry, President of the Germantown Convocation, read the Lesson, which was followed by a part of the Psalm, *Confitemini Domino*, said antiphonally by the Bishop and clergy. The Bishop made an appropriate address, and at its conclusion performed the function according to the prescribed ritual. The new church is beautifully situated on the south side of Oak Lane, upon a lot of ground 150 by 230 feet, and near the Reading R. R. station. The building, which is well advanced, is being erected of a dark grey stone, donated by Mr. Asbury, whose generosity has been supplemented by a donation of $1,000 to assist in freeing the edifice of indebtedness. The trimmings are of Indiana limestone. The church is 35 feet wide, with a depth over all of 70 feet, and will afford sittings for 250 people. At the southeast corner a square tower, 60 feet high, finished with stone buttresses and a finial, will be erected. The side walls of the church will be 16 feet high at the eaves, and the

gables will have an elevation of 42 feet. The principal rafters and hammer beams will be exposed in the groined ceiling, and the roof covered with slate.

The interior of St. Luke's, Bustleton, is being renovated; the congregation meanwhile are attending services in Brook's Hall.

During the summer, St. Jude's church is to be altered and much improved, after plans prepared by Messrs. Moses & King, architects.

The Rev. Jules L. Prevost (whose ordination to the priesthood is noted in the usual column) will leave shortly for Alaska. He will go to Anvick, on the Yukon River, where there is a mission established, and thence he will proceed further up the river and endeavor to establish a mission at a place called Muklakayet.

The Rev. George Bringhurst, rector of the House of Prayer, Branchtown, who has been confined to his house by illness since January 1st, is slowly improving.

The Rev. F. A. D. Launt, the new rector of St. David's, Manayunk, was tendered a reception by his parishioners on the evening of May 1st.

The will of John Cromwell, probated April 25th, directs that on the death of his daughter, a trust fund of $5,000, created for her, shall be paid to the Episcopal Hospital, the Domestic and Foreign Missionary Society, and the Home for Incurables. And upon the death of his two sons, two trusts of $2,500 each shall be divided to the same institutions, all of these bequests to be subject to the widow's dower rights.

BALA.—A large parish building is now being erected for St. Asaph's church. The structure will be two stories high, and measures 45 feet front, with a depth of 75 feet.

BRISTOL.—The Rev. W. L. Kolb preached his farewell sermon to the congregation of St. James the Greater, in this borough, on the 4th Sunday after Easter. His address consisted chiefly of a historical sketch of the parish, which is one of the oldest in the State. The church edifice is 130 years old, and during a part of the War for Independence the building was used as a hospital. Later on, when a troop of cavalry were encamped near it, this venerable house was turned into a stable. After the war it remained in a half-ruined condition until the organization of the diocesan convention in 1785, when the building was restored as a church, and the Rev. Henry Waddell became its rector. During the four years' rectorship of the Rev. W. L. Kolb, he baptized 122 persons, of whom 30 were adults; there were 85 confirmed, and he officiated at 18 marriages and 86 burials.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

The 64th annual council met in the church of the Holy Trinity, Vicksburg, April 28th. After Morning Prayer and the Holy Communion it was organized for business. The report of the committee to whom was referred the question of increasing the endowment fund, was read by Judge Speed of Vicksburg. He followed it by a clear and earnest address. The propriety of revising the parish list was discussed and action taken to correct it; the great changes made in the State—the combined result of the civil war, and its development in some regions and decadence in others by building of railroads—making the list in some cases incorrect and misleading, and rendering possible undesirable complications in important elections. The Bishop's address noted particularly the duties of wardens and vestrymen. His remarks on this matter would make an admirable tract for general circulation throughout the Church.

Two years ago the council appointed a committee to examine and report on the cause of clerical changes; "clerical tramps," as the Bishop called those wandering brethren of the clergy who are always on the move. This matter is one of great interest to the whole Church. The replies to the circular sent by the committee noted 59 clerical changes in five years. The causes given were: Health, 6; larger salary, 7; failure of financial support, 7; failure of moral support, 6; for a larger sphere, 7; a number of other causes were given, such as dissatisfaction on personal grounds, conduct, preaching; failure of people able to give, but who refused to do so; want of honor on the part of vestries in meeting their obligations; antagonisms of certain laymen, etc. Some communications showed a decided sensitiveness, otherwise the committee could not undertake to judge motives. The changes are not so numerous as has been supposed, and in many cases were entirely reasonable. A large amount of feeling is too plain as an undercurrent between clergy and people, while patience on the part of both clergy and people is very evident in some cases. It is clear that no one cause is responsible. The clergy have been described in papers and episcopal addresses as a peripatetic body, but the responsibility must be shared largely by vestries, congregations, and individual laymen, as well as bishops. It is plain, one fault with the clergy is in a failure in adapting themselves to the various conditions of people and places. Another fault is an incapacity to conduct the work and services of the Church properly, failures in their calling. These cases, however, are rare. On the part of parishes, one cause is too great expectations, even unreasonable ones, from the clergy; frequently, the less they are able to pay, the more they require of the clergyman. Another is the failure of vestries in administering the finances on reasonable business principles; carelessness and delay in paying what is due. Another is the want of sympathy and cooperation on the part of the people, made worse by criticisms and fault-finding. The "lay pope" is another cause occasionally, some one who thinks him (or her) self supreme and insists on his will being law, otherwise withdraws and sulks, and makes a division in the ranks. There are also faults in the present system of supply and demand. The relations are assumed without enough knowledge; clergymen are sent as experiments, to get a foot-hold if they can, no definite provision being made for their support. The committee recommend a higher consecration on the part of the clergy, a broader spirit of charity among the laity, and definite money arrangements with mission stations before clergymen are sent to them, and greater care in calling a clergyman on the part of self-supporting parishes. The committee well say they have no intention or hopes of curing the evil, it seems to be a hopeless one yet worthy of being alleviated in any reasonable way. As a means of partly remedying the matter, the Committee on the State of the Church urged upon all the members to give one-tenth of their incomes for Church work, or at least a regular and systematic giving, whatever the amount.

Two negro congregations, one in Vicksburg and one in Natchez, ministered to by negro clergymen, efficiently and acceptably, are having a quiet and useful influence among that race. The two clergymen attended the meetings of the council.

The interest and claims of the University of the South were ably set forth by Mr. Silas McBee. Its work and influence and the high character of many of its graduates were shown also.

The Standing Committee elected are, the Rev. H. Sansom, D. D., President; the Rev. Messrs. Nowell Logan, F. A. De Rossett, Frank Hallam; Mr. G. W. Howard, Secretary; Messrs. Geo. M. Marshall, P. P. Bailey, F. Speed; treasurer of the diocese, Mr. L. M. Tucker. The council will meet in Trinity church, Natchez, May 3, 1892.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

STOTTVILLE. — The 4th Sunday after Easter was a day of great interest to St. Barnabas' parish. The rector announced to a large congregation that no debt rested on the Church. The spiritual and numerical growth of this parish has been phenomenal. Under the faithful, wise, earnest labor of the present rector, the Rev. F. G. Rainey, and the willing co-operation of the people, it was thought best to enlarge the church building for the accommodation of a rapidly-increasing congregation. Hence, last fall, the vestry having secured plans, in November the work was commenced and completed in time for Christmas services. The improvements cost about $4,500, giving a sitting capacity for more than 400. The structure is an ornament to the village, very attractive and churchly in the interior, and creditable to the sacrifice, ability, and earnestness of all concerned.

INDIAN TERRITORY.

In May of 1889, the year of the opening of Oklahoma, a few of the faithful met in Guthrie, and took steps toward the organization of a parish. Bishop Pierce, of Arkansas, under whose jurisdiction Oklahoma is, seconded the efforts of the Churchmen by substantial encouragement. The Rev. Mr. Jefferson was sent there, and remained several months. Through the earnest efforts of Trinity Guild, the Church flourished. The faithful women were never weary, and their efforts were rewarded by seeing a neat little chapel completed and practically paid for. The Rev. Mr. Tyler came to the parish about five months since, and has proven to be just the right man. Under his leadership, the Church has increased numerically and in Churchmanship. It now has 50 communicants. Good Friday, the Three Hour service was remarkable from the fact that so many were in attendance. The gentleman were in the majority. The Easter service was delightful. A quartet choir rendered excellent music. Trinity Guild has a membership of 50, and is a working guild. In this connection, too much credit cannot be given to Mrs. C. M. Burns, the ex-president. To her efforts the Church owns much of its success. Mrs. F. B. Lille, a staunch Churchwoman, is now president.

Mr. Tyler holds service in Oklahoma City, 30 miles distant, every Monday night. The services are well attended. Here in Oklahoma is a field for the Church. Mr. Tyler is the only clergyman in its confines. He is indefatigable, but there must be some one to stay his hands. Here in this new country are 75,000 people, where less than two years since there was scarcely 100. Towns have sprung up as by magic, the sects have come in promptly, but the Church has hardly kept pace. May the Lord send labors into this vineyard.

BOOK NOTICES.

ADELINE'S ART DICTIONARY. Containing a complete Index of all terms used in Art, Architecture, Heraldry, and Archaeology. Translated from the French, and enlarged. New York: D. Appleton & Co. Pp. 430. 1891.

We have examined the present volume with a good deal of care as well as interest. Everybody desires to know something about art and art matters. The author of the volume has kept this in view. Technical terms in all the departments of art, painting, sculpture, engraving, architecture, etc., are concisely yet clearly defined, and the reader is furnished with both historical and artistic knowledge to be relied on for all ordinary purposes. We are sorry, however, that the English editor has fallen into the too current newspaper style of language, using the term "Catholic," where he ought properly to say, "Roman Catholic." The illustrations are very numerous (nearly 2000, the title page says). The book is handsomely printed, and the engraving is excellent. Altogether, apart from any slight slips, the volume is admirable.

A CONCISE CYCLOPEDIA OF RELIGIOUS KNOWLEDGE: Biblical, Biographical, Theological, Historical, and Practical. Edited by Elias Benjamin Sanford, M. A. New York: Chas. L. Webster & Co. 1890. Price $3.50.

The object of this book is to give the condensed results of the most recent investigations in the field of religious knowledge. Subjects of minor importance are necessarily abridged in treatment, while those of importance receive the space needed for full presentation. The result is a manual of great value, and one which the clergy will find of constant use as a reference. It is not edited by a Churchman, and Bishop Perry is, we believe, the only representative of the Church among the contributors. Yet upon questions which interest Churchmen, the treatment is fair and not inimical. Thus, *e. g.*, the article upon Arius is quite satisfactory. Upon Nestorianism, the article is not quite as successful, as the author does not seem to have fully grasped the matter in dispute. Yet much valuable information may be gained from a very great variety of subjects, and the book will be found to be very useful. The publishers put the price at from $3.50 to $6.00, according to binding.

THE GALLANT LORDS OF BOIS-DORE. By George Sand. Translated from the French by Steven Clovis. In two volumes. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. 1890. Pps. 374, 344. Price, $3.00.

This stirring story of the times of Louis XIII. exhibits all the characteristics of Madam Dudevant's romances, and is full of interest and life. Although falling short of "Consuelo" in style and aim, it is written in the same captivating spirit and plastic finish, with the same affluence of thought and sentiment. Her inspiration is drawn from her own native soil of Berri, where the scenes are laid. Given the situation and the times, mystery, murder, a duel, marquis and moor, love, jealousy and vengence, a gallant Lord, a treacherous Spaniard, Catholics and Hugenots, all combined make up a tale of thrilling interest The translation is very fairly done.

The April number of *Romance*, the magazine of the New York Story Club, contains nineteen complete stories, all of great interest. Among the writers in this number are Honoré de Balzac, Guy de Maupassant, Henry Cleveland Wood, Robert G. Denig, Opie P. Read, and Miss M. E. Torrence. The opening story is by Balzac, and, besides being a masterpiece, its noteworthy as the only one in which the great Frenchman deals with animal as distinguished from human life. [25 cents a number, or $3.00 a year. The New York Story Club, 30 E. 23d st., New York.]

A GOOD opportunity is offered for the purchase of theological and literary works at second-hand. It is a sad thing for a clergyman to part from his books, as one now retired from duty now finds it necessary to do. He should find liberal purchasers. Address S. T. D., care of Mr. Whittaker 2 Bible House, New York City.

A NEW edition of Bishop Wilberforce's well-known "Ordination Addresses" is announced for publication by Thomas Whittaker. He has also prepared new issues in attractive bindings of Mrs. Charlesworth's "Ministering Children" and sequel.

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Chicago, Saturday, May 9, 1891.

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SPEAKING of Dr. Rainsford's invitation to ministers of "other denominations," to officiate in St. George's, the reforming organ puts it neatly, thus:

> One advantage, at least, which should follow the present discussion, will be, that hereafter it must be understood that non-Episcopal ministers are tolerated in Protestant Episcopal pulpits and chancels simply as laymen, "only this and nothing more," and that when they accept invitations to enter them they put implied stigma upon the authorities by whom they were ordained.

THE Christian Year is drawing to a close, in its commemoration of the events of our Lord's life upon earth. We stand, with the first disciples, gazing up into heaven after our ascended Lord, and waiting for the promise of the Father. All that the prophets foretold, all that the Messiah promised, is fulfilled, except the coming of the Comforter, and the power from on high. It is a week of grateful retrospect and of hopeful looking forward. Let us remember, as we celebrate the Ascension of our Lord, that when He led captivity captive, He received gifts for men, and that we are to minister these gifts, as good stewards of the manifold grace of God. It was "expedient" for us that He should go to prepare a place for us, that we might receive spiritual gifts and be engaged in this blessed ministry, that God in all things may be glorified, through Jesus Christ.

THE week of expectation is impressive, not only from what it leads to in the future, but also from its relation to the past and the present. The work of redemption is wrought; we are heirs of salvation; the earnest of our inheritance is sealed to us, and witnessed in Pentecostal fires. Of this inheritance we are stewards. We hold not these heavenly gifts as possessions to use only for our own profit. They are entrusted to us for the edifying of the Body of Christ, that we may minister as of the ability that God giveth. In this we are to realize our discipleship, and to grow up into Him who is the Head. He came not to be ministered to, but to minister; not to do His own will, but the will of the Father. And this is our calling. It is well that as we wait under the opening heavens that have received our Saviour's glorified Humanity, we should be impressed with this truth. So, when the day of Pentecost has come again, may we go forth in the Spirit of the Lord to larger sacrifice, more fervent charity, and all consuming zeal. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

THE election of the Rev. Dr. Brooks as Bishop of Massachusetts, gives a new and serious turn to events. It is to be hoped that the general respect felt for him as a man, and his great reputation as a preacher, will not blind those upon whom the chief responsibility now devolves, to the significance of this election. In reality it transfers the conflict to a higher sphere. Up to this time it has been the irregularities of certain of the clergy which have engaged attention. Now the question arises, shall all these irregularities be condoned and sanctioned by advancing to the episcopate one who has repeatedly been guilty of the same things. Every one is painfully familiar with the fact that a movement has been going on to overthrow the restrictions which the Church has placed upon her ministry, and the safeguards by which she has fortified the teaching of the Faith. This has been carried to such an extreme that some of the clergy have affiliated with Unitarians, and very recently Unitarian ministers have been introduced into the pulpits of the Church. Now apart from the violation of the spirit and letter of the Ordinal and of the canon, expressly framed to ensure that only those shall be allowed to assume the function of teachers over whom the Church has control, Unitarianism stands for the direct negation of the fundamental Faith. To treat it as a matter of indifference is to stultify the whole action of the Church from the beginning down to the present moment. It is to make the Creed a nullity, and belief in the Divinity of our Lord an open question.

WE regret to say, without undertaking to criticize the published sermons of Dr. Brooks, that he is deeply implicated in that destructive policy to which we refer. His appearance in Plymouth church, Brooklyn, and his endorsing there, as a properly authorized Christian teacher, one whose express declarations on that very occasion were so wide of even what is called "our common Christianity" that some of his own co-religionists were shocked, is notorious. Churchmen generally have been surprised and troubled at the recent proceedings of some of the clergy of New York. The situation has been regarded as grave enough to call for a solemn public remonstrance from a majority of the most eminent clergy of that diocese. A Boston paper informs us that "on the evening of Good Friday just passed, the Rev. Dr. Brooks took part with the Rev. Brooke Herford, pastor of the Arlington street Unitarian church, in a union service." Surely such circumstances are enough to make the ratification of this election a very serious matter. It would seem that if bishops can bring themselves to consecrate a candidate for the episcopate who comes before them with such a record, it will become impossible to call to account any priest, however flagrant his breaches of the law of the Church, or however far he may choose to go in treating the denial of the very essence of the Creed, the doctrine of the Divinity of our Lord, as a matter of indifference.

A REASSURING voice comes to us from Japan in the shape of an opening address delivered at the "Third Biennial Synod of the Nippon Seikokwai," that is, as we understand it, of the united Anglican and American Churches, by the Right Rev. Edward Bickersteth, the Anglican Bishop. This address speaks in no uncertain sound, and if the principles which it lays down are the principles of the organization, as they are assumed to be, the situation is more hopeful than some other indications would lead us to suppose. It is worth while to quote a single passage as illustrating the strong and uncompromising position which the Bishop maintains. In speaking of the needful limitations of ecclesiastical action, he says: "Of these, the first is the fact . . . that we are a branch of the Catholic Church. As such, we are the depositories in our Faith and Orders of a great trust with which we have no right to meddle. To retain it, and to hand it out unimpaired to the generations which shall succeed us, is our highest privilege. It is the profession of the Christian Faith, witnessed to by the Holy Scripture and enshrined in the Creed, which alone makes us to be Christians, while the organization of the ministry, which is of God's ordering, not of human contrivance, links us with the Church of the past and with contemporary churches in other lands. These things are not brought into debate among us. They are, if I may borrow the language of geometry, the axioms and postulates which lie at the basis of our discussions." He concludes: "Now this is a limitation which, as I have said, unless as a Church we would commit spiritual suicide, must always remain."

IN the sequel, the Bishop briefly reviews the situation and prospects of the Church in Japan. His own views are statesmanlike, and, in the best sense, broad. There are not wanting in the address itself indications that the anti-foreign pressure is being already felt. It requires careful handling. The danger of giving too much into the hands of new converts of the Japanese type of character must be evident to all thinking persons who wish to see the faith and order of the Church preserved in their integrity. But if events can be controlled by so wise and careful a guide as Bishop Bickersteth in this document shows himself to be, foundations will be strongly laid before a national superstructure is reared. Our own Board of Missions could not, we imagine, find a better solution of the perplexities which beset them than to commit the interests of our mission in Japan to the hands of Bishop Bickersteth. The work could then be consolidated, one or two superfluous theological schools be closed, and much waste of energy saved. If this cannot be done, we trust, at least, that whoever may be selected to represent the American Church in Japan, will be a man who can work in harmony with Bishop Bickersteth upon the immovable foundation of the Catholic Church, rather than one whose great recommendation is that he has discovered a way of reconciling Christianity with Buddhism, which in some quarters has been declared to be the chief desideratim.

The *Southern Churchman* some months ago uttered a distinct warning, in which we most heartily concurred, against the teachings which seem to be gaining ground at some of our theological schools—teachings which are calculated to undermine the inspiration and authority of the sacred Scriptures. It is one of the most threatening aspects of the rationalistic movement that it should have gained the great advantage of being able to shape the views of candidates for Orders, and it deserves much more attention than it has yet received from the authorities of the Church. While it is, n

doubt, true that a considerable proportion of the students in the schools in which this questionable teaching prevails remain steadfast in the Faith, the plain and obvious doctrines of the Prayer Book having more power with them than their immediate guides; it is also true that it is precisely some of the most brilliant and promising intellects among the rising generation of students that are most liable to be fascinated by the claims of a religious philosophy which seems on the face of it so broad, liberal, and magnanimous, that Christianity, as the Church has received it, seems quite narrow and bigoted by contrast. Meanwhile, the grander and completer aspects of a Catholic philosophy of religion are never brought to their attention.

THE LIVING CHURCH was ready to hail *The Southern Churchman* as a coadjutor in the cause of truth. It is, therefore, with a sense of disappointment that we have read the more recent comments of our contemporary upon the Easter pastoral of the Bishop of Springfield. That pastoral is an earnest and vigorous protest against the attempts which are being made by Newton, MacQueary, and others, to undermine the very foundations of Christianity as a religion which is divine, *not* in the sense simply of having grown up "providentially," but as being a direct gift from God; not a gradual evolution of men's minds aspiring after high ideals, guided by the Spirit of God, in the same sense in which He guides them into "the truths of astronomy and geography, and anthropology and philosophy, and philology and sociology, and every knowledge given unto man," and presides over the course of history to bring about the designs of God. It is not easy to see in the pastoral of the Bishop of Springfield anything which might not have been written by some of the older leaders of the Evangelical school. We were hardly prepared, therefore, for such an ungracious reception as that given to it by our Virginia contemporary, so full of ungenerous insinuation as to what "we fear" to be his meaning, and so lacking in recognition of the grave and threatening evils which called it forth.

The Southern Churchman ignores the startling fact that it has been attempted to use the pulpit of the Church to deny the supernatural birth of our Lord, and the doctrine of the resurrection of the body; ignores the fact of which it is not ignorant, that this is not an isolated case, but part of a deliberate movement to transform Christianity, and to make this Church something very different from what it has been. It has no word of sympathy for the noble Bishop of Ohio, who has had to bear the brunt of the battle; has no encouragement for the out-spoken Bishop of Springfield, who has undertaken to do his part in repelling the most monstrous heresies touching our Lord. For our own part, we trust we shall have grace to welcome all earnest endeavors to defend the Faith once delivered to the saints, however much we may differ in special points from those who are at one with us in this.

SERMON NOTES.

BY THE REV. S. D. M'CONNELL, D. D., RECTOR OF ST. STEPHEN'S CHURCH, PHILADELPHIA.

St. Luke iii: 25: "Jesus was (as was supposed) the Son of Joseph * * * which was the son of David * * * which was the son of Adam * * * which was the son of God."

The longest and most exact genealogy extant.

It unconsciously answers the question: "What is man's place in nature?"

The Fatherhood of God; and its converse, the Sonship of Man, is Jesus' starting point.

> Assumed by Him in His Prayer to be the ground of approach, "Our Father."

In the Creed the starting place, "God the Father."

Jesus' double relation opens the facts of

> The humaneness of God.
> The divineness of men.

I. This fact lies at the basis of all *bona fide* religion.

But it has been obscured by a false theology which thrusts the two natures asunder.

> [The strange notion that the "Fall" changed men from children into beings of another order.]

II. The practical bearing of this fact of community of nature:

(*a*) The possibility of intercourse rests in it.

> There can be no fellowship between beings of wholly different natures:
> *E. g.* Between a man and a fish; some little between a man and a dog. But intellectual commerce depends upon essential community of nature.

(*b*) The interplay of affection guaranteed by the same fact.

> Significance of the phrase: "Begotten before all worlds," *i. e.*, propagation is of the original, essential nature of God. This is because He is Love, and Love cannot remain lonely.
> [Mark the notion that God's good will is only set in motion by the intelligent act of its object; not so, it is a constant force, like gravity.]
> God cannot be thought of as saying: "I once knew and loved such and such a man, but he offended me, or was stupid, and I threw him out of My life!"

He may say:

> "This My son was wilful, or silly, or stubborn, and I am allowing him to go on in his way till he becomes better."

III. The way Jesus is related to this fact.

His insistence that He was first of all, a Man.

> [Viewed from below, He was "an adult male specimen of *Homo Sapiens*."]
> "Had He not eyes, hands, organs, dimensions, senses, affections, passions? fed with the same food? etc."—*Merchant of Venice.*

His double consciousness of inferiority to God, and of identity with Him.

This true to the fact of consciousness.

> *E. g.*, The same witness testifies in one mood that he is "a worm and no man;" and in another that he is only "a little lower than the angels."
> Jesus carried both these experiences to their ultimate limit; and caused them to coalesce.

From all this we see practically that belief in God and belief in Man stand together, and fall together, for they are one, bound up in Him Who first realized the true nature and possibilities of His race, and became "the first-born among many brethren."

"Beloved, now are we the sons of God."

THE REMONSTRANCE.

BY THE REV. HENRY Y. SATTERLEE, D. D.

From *The Churchman.*

These are weighty words. They are as true as they are weighty, and if they are true regarding the particular kind of violation of law against which the remonstrants protest, they are equally true regarding those other forms of violation of law upon which the Remonstrance itself touches indirectly, when it speaks of the "growing disregard in some quarters of the Church's standards of faith and worship, as well as of order."

Let us briefly glance at each one of those points enumerated in the Remonstrance.

The first dwells upon the fact that open violations of the statute law tend to foster a spirit of contempt for authority. Another is a statement which must commend itself to every American citizen, for it emphasizes a principle which has become a characteristic of our national life. It has often been said of us by foreigners that the Americans are the most law-abiding people on the face of this earth.

In place of standing armies and such coercive restraints as are necessary elsewhere, we have the law of the land. And as the law of the land is our only protection and safeguard, it has become peculiarly sacred in the eyes of Americans. Crises have arisen in the past that would have caused revolutions in other countries. With us they have quietly passed away just because our people, from childhood up, have been trained into such a reverence for law that only a small minority have any disposition to break it. The same fact holds good of every corporation of business men and board of managers. Should our Church be the only body in America that cannot govern itself? Should she not, on the contrary, be in advance of all others in emphasizing a principle which is one of the foundation principles of the Gospel itself? Are the children of this world to be wiser in their generation than the children of light?

In our own Church the law-making bodies are rightly modelled on the same plan as those of the country itself. We have our diocesan conventions corresponding with the State legislatures, and our General Convention corresponding with Congress, and on the floors of these conventions there is the fullest opportunity given for those who are dissatisfied with existing laws and canons to plead for their alteration or abrogation.

The time has arrived when it is an absolute necessity that those who wish thus to change or modify the present rule and discipline of the Church should be distinctly taught that this is the lawful and only method of relief that is afforded them.

For the past forty years we have been listening to the plea for more liberty. It was a righteous cry. It was made in the days of narrow prejudice and bigotry when the law of the Church itself, and the liberty that the Church allowed, was wider than the generation of Churchmen who then lived, realized, and when each party in the Church was striving to exclude those who belonged to a different school of Churchmanship. The day was when such blind prejudices had to be opposed, and when the battle for more freedom had to be fought out all along the line, and right nobly was it fought by those who have preceded us. Men like John Wesley and his brother Charles, like John Henry Newman and Edward Pusey, like Frederic Maurice and Charles Kingsley—men who suffered deeply, intensely, for their honest convictions in their day and generation—are now reverenced the world over, and the Church is immeasurably the gainer through their efforts and the wealth of their lives. But it behooves us who call ourselves disciples of Christ to recognize the silent changes that have taken place in the past few years, and instead of looking back to the dead issues of the past, or living under the shadow of these great men and emulating their spirit of martyrdom, to face and realize the new conditions of the present time.

The day has gone by, when more liberty was needed in the Church; more room for different schools of Churchmanship; more elasticity in doctrine and discipline, in worship and ritual.

The day has come when the pendulum has begun to swing as far in a new extreme as in days gone by it went in the old. The day has come when liberty is degenerating into license, when the authority of the Church herself is being put to defiance by a spirit of lawlessness, and when the well-being of the whole Church is being sacrificed to individualism.

A generation has grown up under these influences who know no law but that of personal preference; and not in one direction, but in every direction, this spirit of lawlessness and contempt for the authority of the Church is manifesting itself.

It is visible in those who would sacrifice apostolic order and organization from motives of Christian expediency, and who would promote that interchange of pulpits, which has really had little or no effect in bringing about the reunion of Christendom. It is visible in those who would substitute new forms of worship for the Book of Common Prayer, with that administration of the sacraments and those rites and ceremonies that are according to the use of our Church. It is visible in

those who would substitute some other faith for the Apostles' and Nicene Creeds. It is visible in those who would sacrifice Christ Himself and the Scriptures which testify of Him, and all that is supernatural in the history of Christianity, rather than run counter to the spirit of the age. These are some of the dangers into which that spirit of lawlessness is insensibly dragging us, and, unless a stand is made at no distant day in behalf of Christian principle and Christian truth, we shall soon be brought to a condition in which our Christian teachers may call themselves authorized teachers of the Church, while they proclaim that there is no apostolic order, no discipline, no rule of worship, no creeds, no punishment for those who reject Christ or crucify Him afresh, no inspired Scriptures of the Old and New Testament, no prophecies or miracles, no incarnation or resurrection of Christ Himself, no divine Saviour of the world, Who by His cross and passion has redeemed us.

Passing to the next point, let me call your attention to the fact that under the influences of this spirit of lawlessness, Christian character itself is being deteriorated. The Remonstrance calls our attention to this moral evil when it says, and says justly, that the effect of these tendencies is "to confuse the conscience in the matter of obedience to law." When the desire is present to evade the spirit of the law, then, at once, the temptation grows strong to read new and hitherto unthought-of meaning into old statutes and rubrics, and to twist the letter of the law until it speaks either with a very uncertain voice or else becomes altogether a dead letter.

It is scarcely possible to frame any statute which may not thus be misinterpreted by ingenious minds, but such sophistry brings a heavy penalty upon those who employ it. Words have their rights as well as persons, and every straightforward man asks himself, first of all: What is the intention of the law? If instead of this, he endeavors to make it mean something different, he himself thereby becomes the greatest sufferer, for, in the attempt to confuse the consciences of others, he confuses his own conscience as well, and the more he tries to persuade himself that his motive is pure, the greater that moral confusion becomes. Efforts like these rob men of their straightforwardness. They make men sinuous and indirect. They foster disingenuousness, untruthfulness, and a Jesuitical spirit of false casuistry.

A feeling of distrust is thus engendered that robs Christian men of their faith in their brother men. And if this spirit of casuistry becomes a characteristic of the Christian teachers of our own Church it is, as the Remonstrance well says, "calculated to retard the restoration of the unity of Christendom," and especially to paralyze the influence of our own Church in that movement.

A few years ago the attention of other Christian bodies was directed to our Church on account of the way in which, while she allowed a larger liberty in doctrine, discipline, and worship than any other Christian organization, she stood out everywhere, as the fearless, outspoken, and straightforward witness for law and order. Thousands have been attracted to our fold and hundreds to the ministry of our Church, chiefly because they found in our Church the kind of obedience to authority that they did not find elsewhere. All Christian denominations have their rich contributions to make to the united Church of the future. This is our contribution, and, as some of us think, it is the richest of the whole.

What is the world to believe, if this Church, which has heretofore stood as such a steadfast witness for law and order, now begins to display in herself an irrepressible spirit of lawlessness, lawlessness in doctrine, lawlessness in ritual, lawlessness in apostolic order, and allows her own religious teachers to evade, explain away, and break that law and order for which she has stood witness? What is the world to think after it has begun to respect and reverence us for our outspoken fidelity to principles if we become faithless to those principles ourselves? What is the world to think, in this era of flux and change, of wild speculation and doubt, when even to be called a converted Christian man is to bear the stigma of narrow-mindedness and bigotry, if the old Episcopal Church, the bulwark of conservatism, begins to falter and fail?

* * * * *

Men and brethren, in view of all these dangers and all these needs, our appeal, in these days, should be for more law and order in the Church. The greatest need of the Church in these perilous times, is a Christian ministry who will thus lead and feed the flock of God, and who, constrained by the love of Christ, will strive, first of all, for that liberty wherewith Christ has made us free.

To stem the spirit of lawlessness we want no ecclesiastical trials. This nineteenth century has witnessed enough of such litigation, with the bitterness and rancor it engenders. The better way, the more Christian way, of silencing and smothering that lawless spirit is to overcome evil with good, and to pray God that there may be a rising tide of spiritual life that will overflow the rocks of selfishness and the quicksands of casuistry upon which we are in danger of making shipwreck.

We need more of the law-abiding spirit of obedience; more of that kind of love which is the fulfilling of the law; more young men in the ranks of the ministry who will rise up to inaugurate a new era in the Church, in which there will be more unselfish enthusiasm for the Church's good, and less for mere personal liberty and selfish personal preferences.

As I read the Remonstrance that has been sent forth, it is no mere negative protest. It is an appeal for what is positive; an appeal that is definite; an appeal that is made in the thick of present dangers; an appeal that must go home to the heart of every loyal Churchman who loves Christ and the Church that Christ bought with His precious blood, better than he loves himself.

PERSONAL MENTION.

The Rev. A. Sprague Ashley has resigned Otego, diocese of Albany, and sailed with his wife for Europe to spend the summer. Letters to care of L. J. Bush, Providence, R. I., will reach him.

The Rev. Montgomery H. Throop, Jr., should be addressed at All Saints' church, No. 757 North Clark st., Chicago.

The Rev. Charles A. Hayden has resigned the rectorship of St. Andrew's, Mt. Holly, N. J., to take effect May 19.

The Rev. Nelson Ayres has been appointed diocesan missionary of Mississippi. He desires all mail matter addressed for the present to 188 Thalia st., New Orleans, La.

Dr. Tupper, having accepted the rectorship of St Philip's church, Atlanta, Ga., desires all mail sent to him at Atlanta after June 1st, 1891.

The Rev. W. H. Goodisson has received and accepted a unanimous call to the rectorship of St. Paul's church, Franklin, N. Y.

The address of the Rev. John McCarroll, M. D., has been changed to 220 Lafayette ave, Detroit, Mich.

On Sunday, May 10th, 1891, the Rev. J. B. Craighill will become rector of St. Mark's church, Dalton, Georgia.

TO CORRESPONDENTS.

G. N. B.—We have forwarded your letter to the Bishop of Fond du Lac.

C. E.—We cannot give space to so long a letter about a matter which should be laid before the Commission.

CHURCHWOMAN.—The use of a spoon is to remove insects which may have fallen into the sacred vessels.

ORDINATIONS.

In St. John's church, Abilene, Kas., on the morning of April 24th, Bishop Thomas ordained as deacon, Prof. Rowland Hill, of St. John's Military School, Salina, who was presented by the rector, the Rev. W. D. Christian. The candidate is a young Englishman and a descendnt of the well-known ancestors of the same name. The Rev. Messrs. W. T. Douglas and E. P. Chittenden read Morning Prayer. The Bishop preached an excellent sermon from the words, "Lo, I am with you always, etc.," after which he celebrated the Holy Communion, assisted by the Rev. A. Beatty, D. D.

At the chapel of the Philadelphia Divinity School, on Wednesday, April 29th, Bishop Whitaker advanced to the priesthood the Rev. Jules Louis Prevost. There were present and assisting, the Rev. Wm. S. Langford, D. D., New York, the Rev. Fleming James, D. D., and the Rev. L. W. Batten, of the Divinity schools. The candidate was presented by the Rev. Dr. Bartlett, dean, and the sermon was preached by the Rev. H. F. Fuller. The Bishop was Celebrant of the Holy Communion, assisted by the Rev. Dr. Langford. The Rev. Drs. French and Gould were present at the services.

OBITUARY.

STERLING.—At San Antonio, Texas, St. Mark's Day, 1891, Susan, wife of Wm. H. Sterling, formerly of New York City.

TOTTEN.—Entered into rest at Lexington, Ky., on the vigil of SS. Philip and James, Alfred Isham Totten, Jr., second son of Alfred I., and Ellen F. Totten. *Requiescat in pace.*

PUTNAM.—Entered into life eternal on Sunday, April 26th, 1891, at Salt Lake City, Utah, Nathaniel French Putnam, priest. Grant unto him eternal rest and peace, O Lord.

THACKRAY.—Fell asleep in Jesus in the city of Philadelphia, Pa. April 20, 1891, my dear sister Margaret, widow of M. C. Thackray, aged 64 years, after a lingering illness of a year, which she bore with patience and resignation. She was confirmed in St. Peter's church by Bishop Potter 43 years ago. Her funeral took place from the church of the Advocate, and the interment at West Laurel Hill, April 22, the Rev. W. W. Sylvester officiating.

We have laid her away in deep sadness,
But not without hope in our breast
That again we shall join her with gladness,
And enter the heavenly rest.

THE REV. THOS. K. ALLEN.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

EASTER MONDAY ELECTION. — The following were elected vestrymen of Christ cathedral, Reading, Pa., on Easter Monday: Messrs. Isaac Hiester, Richmond L. Jones, Henry M. Keim, Dr. W. M. Weidman, H. S. Eckert, P. R. Stetson, W. R. McIlvain, T. D. Stichter, Edw. D. Smith, Thos. P. Merritt, John H. Rhoads, Geo. B. Eckert, M. C. McIlvain.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $405.50 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., March 6, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many individual offerings, small and large, are needed to pay the appropriations for this year, and should be in hand before the last quarter, which begins June 1st.

Read the May *Spirit of Missions.*

CHURCH CHOIR GUILD.

(American Church Branch.)

FOR the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the rustees have decided to raise $5,000 to endow a tcholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W LEFFINGWELL, rector.

MISCELLANEOUS.

A CATHOLIC PRIEST wishes a parish, where they will wish to be taught the Church, and the Church only. The best of references from his Bishop given. Address J., care LIVING CHURCH.

A GOOD home and board, with small salary, is offered to a lady willing to assist in light household duties and do plain sewing. Address S., care THE LIVING CHURCH.

LOCUM TENENS.—Advertiser, priest of the Church, having exceptional references as an organizer and preacher, offers his services from June 20th until Aug 20th. City work preferred, and in the East if possible. Apply W. W., office of this paper.

WANTED.—For the summer, by a tutor in a boys' school, place to teach in family or to travel. A good linguist. References. Address "TUTOR," care of THE LIVING CHURCH.

WANTED.—Position in a boys' school. Specialties, English Branches, Book-keeping, German, Algebra. Could train a choir if desired. Experience and references. Address "E.," care of THE LIVING CHURCH.

SEVERAL subscribers have offered to send their copies of THE LIVING CHURCH to the address of some missionary or parish priest who may desire them. Those wishing the benefit of these offers, address THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

FOR SALE.—On the Hudson, not far from New York, a first-class Boarding School property. Fine buildings, large grounds, widely known. A rare chance for the right man. To such an one price will be moderate and terms very easy. An excellent opportunity for a Church school. Address in confidence, X. Y. Z., care of this paper. Refer to the Rev. C. W. Leffingwell, D.D.

TEACHER, of successful experience, desires the position of Principal of a School for Boys. Full and satisfactory references given. Strongly recommended as a thorough teacher, an excellent disciplinarian, good business capacity, and devotion to his profession. The best of testimonials from Bishops, clergy, former patrons, and patrons of his present school. Address R. C. B., care LIVING CHURCH.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM. — This health resort (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—MAY, 1891.

10.	Sunday after Ascension.	White.
17.	WHITSUN DAY.	Red.
18.	WHITSUN MONDAY.	Red.
19.	WHITSUN TUESDAY.	Red.
20.	EMBER DAY.	Red.
22.	EMBER DAY.	Red.
23.	EMBER DAY. Red (White at Evensong).	
24.	Trinity Sunday.	White.
31.	1st Sunday after Trinity.	Green.

N.B.—All Music, Literature, and Correspondence for this Department, should be addressed to the Rev. Geo. T. Rider, care of Novello, Ewer & Co., New York City.

CHORAL DIRECTORY.

THE SUNDAY AFTER ASCENSION DAY.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. *Te Deum*, Smart in F; offertory, "Lift up your heads," Hopkins. P.M.: canticles, Took in D; offertory for the morning, repeated.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. *Te Deum* and *Jubilate*, J. S. B. Hodges in A: offertory anthem, "Unfold, ye portals," Gounod. Evensong: canticles, Garrett in F; anthem, "The radiant morn," Woodward.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. *Te Deum*, Gounod in C; *Benedictus*, Gounod in G; offertory, "King all glorious," Barnby. P.M.: canticles, Tours: anthem, "Lift up your heads," Handel.

THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. Canticles, Anglican; *Te Deum*, West in B♭; anthem, "Unfold, ye portals," (The "Redemption") Gounod. Evensong: Psalms, Gregorian; canticles, Martin in B♭; anthem, "The sun shall be no more thy light by day," Woodward.

ALL SAINTS', Omaha, Neb., vested, W. S. Marshall, organist, Thos. J. Pennell, choirmaster. *Te Deum* and *Jubilate*, Hiles in F; anthem, "And when the Lord hath spoken," Armes; Ante-Communion, Tours in F. Evensong: canticles, Goss; anthem, "Rejoice in the Lord, ye righteous," Calkin.

CHRIST CHURCH, Elizabeth, N. J., vested, G. Edward Stubbs, choirmaster, J. S. Bennett, Jr., organist. *Te Deum*, Hopkins in G; Communion Service, Elvey in G; Ablution, Messiter. Evensong: canticles, Clare in D; anthem, "Ye men of Galilee," Lewis.

The true cathedral builder begins in the sanctuary, at the altar, and works outwardly, after an heavenly and endogenous manner, to the exterior of the sacred edifice. It is the interior, the vitalities, that kindle and shape his inspirations. The exterior comes last, and it is of secondary consideration. Only he insists upon an esoteric law of congruity that shall, like the nervous system of man, unify and explain and justify the completed structure. Given the altar of Eucharistic worship, the bishop's seat, the choir, and the places of the great congregation, what follows is necessarily incidental and provisional. The spirit of inner beauty will and must quicken and lighten up the whole. The supreme enterprise of religious art and genius, then, must ever remain, the Cathedral of the Catholic Church, the High Court of the Church Militant, and the prophecy and parable of the Church Triumphant.

We shall endeavor to give, as space and opportunity permit, a description of the four competing designs for the New York cathedral. We begin with that of Mr. Wm. Halsey Wood, and next week shall hope to give the plans of Messrs. Huss and Buck, illustrated. Mr. Wood's, as will be seen from the reprint below, is rich in Apocalyptic symbolism, suggested by the name of the cathedral. The "four-square" type of construction dominates, and gives a vast area at the foot of the choir, augmented by very broad but shallow transepts, and a single, equally shallow, nave-section. A radius from the centre front of the choir sweeps and includes almost the entire interior area, which lies largely under the great uplifted central tower-dome. There is no long-drawn nave, with its remote perspectives and inaudible distances. Nearly 5,000 can find place within sight of the sanctuary and hearing of the pulpit, while another thousand may be placed in the choir and ambulatories, not to include the grand areas of the triforiums. There is no space wasted in conventionalities. Rarely has an ecclesiastical structure been designed more closely adapted to the requirements of the Anglo-American cathedral, more profoundly penetrated with all Catholic symbolisms and Evangelic significances, and so conscientiously economical in the utilization of its entire area. The commanding style is Gothic in its very early stages, but with a masterly subservience to the requirements of the design. We cannot do better in elucidation of it than to quote liberally from the printed description:

The early Gothic, then, most Catholic and comprehensive of its stages, should be chosen as the medium of this eclectic impression. Its simplicity, its friendliness to the Roman arch, its inexhaustible capacity for enrichment, as well as its breadth and largeness of effect, and its special adaptation to granite as the material pointed out by the very logic of the site, together with a confidence of its adaptability for the geometric evolution of a true Gothic dome as the crowning central theme of the pile; all these and other lesser considerations determined the style of expression.

In the general outlines of the study submitted, will be observed, then, the prevalence of the pyramidical lines, from the apex of the central tower-dome-spire to each descending angle incident of the structure. The impression is accentuated by two lesser towers flanking the two spires, the uses of which are to be mentioned. A reference to the ground plan points out the concurrence of the Square, the Circle, and the Cross, in the general outline of the plan.

The central mass is raised to a great height, is monumental in suggestion, and with such symmetrical lines and well-defined stages that, under no conjunction of conceivable conditions can it be ignored, or its distinction jeopardized. Its solid statelines culminates in a distinctly Gothic dome which harmonizes with the lines and motives of the general plan, while securing the dignity and importance of the general mass. It will be seen that the two spires assimilate with the dominant central spire, which, as will appear, is in and of itself the embodiment of the central idea of the edifice.

The apparent contrarieties involved in this style-problem, readily and almost insensibly gave way before the plastic Gothic as it grew into relation, form, and outline. New wants and contingencies, unknown to the Gothic, were recognized and provided for. The possibilities of iron in architectural development solved many difficulties hitherto inexplicable, especially in the modelling of the central dome spire.

The *ensemble*, therefore, is not a plagiarism nor a transplanted exotic, nor is it the echo or reflection of any foreign creation, neither is it a concession to any aggressive radicalism in architectural art. It is nothing more nor less than a spontaneous and general outgrowth of the writer's structural conceptions as nurtured at the altar within recognized lines of artistic and æsthetic propriety.

What does this *ensemble* mean? How did it come to possess and dominate the thought and purpose of the architect?

The corporate name of the cathedral, "St. John the Divine," explains the meaning and accounts for the inspiring motive of the design. Nowhere, save in the Book of the Revelations, could he look for the animating spirit of symbolism that should convert the mass of quarried stone into a living teacher. And so every foot and inch of the structure rests upon and is inter-penetrated with this Apocalyptic symbolism. If literal orientation seemed impracticable—"on the north side lieth the city of the Great King"—came into his thoughts as he swept the circle of the apse. The symbolism of 'tens' gave a decimal analysis to every inch of lateral and upright space, making a succession of the different stages of construction, the inter-relation of columns, windows, aisles, and exits. The symbolism of "sevens" is repeated and multiplied indefinitely, as for example, in the seven chapels or Churchly structures that encircle the head of the sanctuary, and by seven openings have access to the central altar from which they radiate. The symbolism of "twos" also is frequently exemplified. As "every perfect gift is from above and cometh down from the Father of Lights," so the great interior is illuminated by upraised windows, especially the four in the lantern, which is the lowest stage of the central dome spire. Again "Jerusalem is built as a city at unity with itself," and so the shallow, wide transepts and nave of the same proportions, gathers up all the faithful into one great mass of worshippers, almost under the dome, where every eye shall see and every ear catch the sanctuary with its Eucharist and its hymn, and the pulpit with its living word.

The modern Church is both a worshipping and a preaching Church. It was therefore but a prime necessity to sacrifice perspectives in the larger and dominant interests of the great congregation, who with us have outgrown merely spectacular worship.

The Ten Tribes, the Twelve Apostles, the Seven Churches, the Seven-fold Gift of the Holy Ghost, the Four Evangelists, the Two-fold Nature of our Blessed Lord, Lawgiving and the Beatitudes, these are among the tremendous analogies that enter into and shape the architect's purposes.

In the further elucidation of the ground plan as figured, the ancient temple with its outlying courts, each helping in some divinely appointed way the great central service of sacrifice and worship, supplies an analogue for the symmetrical clustering of the "courts," which the development of cathedral life and work has made inseparable from the sacred edifice, and also that immediateness of approach which such a relation requires. "The Courts of the House of our God" symbolizes this unification of sacred uses and offices. Again, "The hills stand about Jerusalem, even so standeth the Lord round about His people, from this time forth forevermore."—Ps. cxxv: 2.

The human body furnishes a modulus of proportion and relation, not alone in the Christian evolutions of architecture, but in the Greek if not other ethnic types. The interior, then, may exemplify this mystery of proportion, after this wise: The entire interior length from the sanctuary wall to the opposite end being 400 feet, the sanctuary, representing the head, will, after the proportion of an eighth of the body, be 50 feet, as laid down in the plan. Similar homologies will be apparent in the details of the plan. In the sanctuary the symbolism of "sevens" prevails. The transepts and foot of the nave below transept intersection, are of equal dimensions. The ambulatory, which surrounds the choir and sanctuary, separates them from the outlying line of seven chantrys, chapter house, etc., is raised a few feet above the main floor level, and on each side, descending, meets the north and south aisles of the nave, which are not used for sittings, but for processions and passage ways. There are twelve exits and doorways, which serve the cathedral on all its sides.

The nave is 70 feet wide and on a continuous line with the choir. The transepts are of the same width. The choir is figured at about 185 feet in length, and with place for about 150 stalls on each side. There is room for supplemental rows of stalls for exceptional occasions. The choir, as in Canterbury Cathedral, is raised several paces above the nave, the sanctuary is also duly elevated above the choir, while the altar is approached by other additional paces. The bishop's throne is placed between the sanctuary and choir, south side (conventional), facing the Gospel side. The pulpit stands in the nave, detached, near the northwest corner (conventional), so placed that it commands altar and throne, as well as the entire choir and nave.

Attention is directed to the central tower-dome-spire, arising above the intersection of nave and transepts. In obedience to the Byzantine or Oriental idea this is made to constitute the main feature of the design, giving character and importance to the entire mass. Symbolically it is made to represent the enthroned sovereignty of God "over all," sitting upon the circle of the heavens. Rising from its quadrangle base 150 feet square, the stage immediately above the roof serves as a vast lantern flooding the inner spaces of the nave with light from its lofty, broad windows. The next stage is designed for the belfry, with its chimes and carrillons of many tones and octaves. Gradually amid a growing wealth of decoration, supporting pinnacles, and chiselled gables, it is seen emerging from the square into the octagon, and from the octagon by almost imperceptible refinements of outline and ornamentation approaching the perfect circle of the great dome, sloping upward, in characteristic lines of true Gothic, to the spiral terminal that crowns the whole, uplifted in the air. Mercy and Truth, Beauty and Strength, are met together. Thus the square and cylindrical ideas, together with spire and dome, realize an artistic unification strictly within canons of sound architectural development. The consummation of this confessedly daring project lies easily within range of structural achievements, and is become, under the rapid march of scientific development, a far simpler matter than the dome of St. Paul's or the spires of Salisbury or Litchfield.

There is majesty in this dominant, central expression of the Divine Providence, the herald of coming and departing day for the vast metropolis as the first rays of sunrise and the last lustre of sunset light up its glowing dome, and from the apex of that finial the great tower-spires of the dome catch their key note of significance, and fall into the pyramidal *ensemble*.

It may be asked what kind of Gothic is here exemplified? It may be truthfully said that, beginning with its earliest period, all modes of Gothic expression successively find place in the growth, elaboration, and ornamentation of the design, until the period of flamboyant degeneracy.

It may again be asked, and in reasonable good faith: "Is this American Gothic? And can Gothic put on national types?" The answer is plainly yes; and, that when any recognized type of construction proves unequal to the constantly shifting and growing requirements of advancing civilization it must, and righteously, suffer loss and fall into decadence.

This study is confidently, yet with all modesty, advanced as a demonstration of this practicability and plasticity of Gothic ideals under the demands of American life and thought, ideals that had their main springs and inspirations among all the peoples, and that remain fruitfully in their service to this day, and for coming days; and we consider, then, that as there are recognized types of Anglican, Norman, French, Italian, and Spanish Gothic, so the same germinal ideals, under reverent and intelligent culture, will develop a distinctly American type of expression. These studies for the cathedral of St. John the Divine, then, may be looked upon as a practical attempt at the realization of an American type of Gothic architecture, inasmuch as it provides for social conditions and exactions, accidental in their origin, and altogether unknown and unlooked-for, so far as the great European builders are concerned.

MAGAZINES AND REVIEWS.

Leonard Scott Co. republications: *The Westminster*. Here, month after month, is the letter-press title, "Westminster," type of all wildest vagaries of religious and sociologic empiricism, superimposed upon a cut of the ancient minster itself, type of all that is precious and inviolable of the ancient Catholic Faith, the same yesterday, to-day, and forever. So much for prelude, and the contents amply justify it. Almost each one of the articles ignores, assaults, or minimizes the teachings and institutions of Christian civilization. Why notice it? Because pilots and such as go down to the sea of local controversies touching the Faith, need danger signals and a plainly buoyed course. Such is *The Westminster* for these navigators, and nowhere are the forces of the enemy more learnedly or persistently arrayed. For such as have no call of duty or conscience to meddle with these edged tools and poisoned weapons of spiritual warfare, and are unskilled in their perils, it should be enough to say, "hands off." A single article in the April No.—VI—is likely to prove serviceable o the *belles lettres* scholar: "Ibsen's Brand," by the Rev. Richard A. Armstrong, is a painstaking analysis of a representative drama in the new school, illustrated by copious metrical citations.

The Fortnight'y Review: Count Leo Tolstoi. in the second article, gives with brutal frankness his judgment on "The relations of Church and State." Here is a specimen of his invincible darkness: "Of all impious notions and words ever recorded, there is none more impious than the notion and name of the Church." It seems incredible, but such are the words, buttressed by sayings equally false and iniquitous. Nothing can be clearer, that this strong but misguided soul lifts himself up like a shorn Samson against "the Church," only as he has seen it under the darkness and corruption of the Eastern Communion. He, however, follows in the steps of Huxley and the malignant hordes of destructives throughout Christendom, who once again as a sociologic panacea, would dethrone the Almighty and crucify His Son afresh. The two following articles are scholarly enough, but unwholesome food for the public. "The Second Idyl of Theocritus," a strong metrical version by John Addington Symonds, and "A Celebrated French Woman," another mortific inquest among unsavory episodes which distinguished "the grand age;" of the same cast is IX, by Prof. Da son, who seems writing himself down to a coarser level of literary fellowship. XI, "Editorial Horseplay," is a reply by Frederic Harrison to an exceedingly undignified editorial assault upon his recent paper urging the restitution of the Elgin marbles to reconstructed Greece. Few things are so pitiful or contemptible as the angry vituperation of educated men; and Mr. Harrison, while vigorously and successfully repelling his assailant, covers himself with shame by his coarse violence.

The Contemporary Review is the most wholesome and interesting of the series for the month. There are twelve papers, several of them of decided excellence. A Continental statesman discusses, in a scholarly way, "The Savoy Dynasty, the Pope and the Republic," letting in much light on many vexed questions. Edmund Gosse writes very sensibly on "The Influence of Democracy on Literature," although we do not hesitate to fault his disposal of Tennyson as among the geniuses of aristocracy. His "Maud" alone would defeat the conclusions of the essayist. Prof. Momerie vigorously protests against the procedure of the King's College trustees in withdrawing the theological scholars from his lectures, an unaccountable example of assurance, certainly, on his part. Sir Frederick Pollock discourses on "Anglo American copyright," of course with qualified assent, while Erastus Winan, the irrepressible, contributes, "Canada and the States: a Barbed Wire Fence," the title explaining the paper.

The Quiver for May opens with "A Chat with Girls." The serial "Waiting to be Claimed," ends with the tinkling of wedding bells, showing that the heroine did not wait in vain. "The Shield of Faith" is the fifth paper in the series "Shield, Sword, and the Battle," which is followed by an amusing article, ("The Booking-Clerk Worries." "A Sprig of Rosemary" is concluded, and the serial "On Stronger Wings" is continued. "The Culture of the Heart" is an admirable paper by the Rev. Alfred J. Bamford, and there is a story for children, called "Two Tiny Pilgrims." "The Service of God and the Service of Man" is appropriate for Sunday reading. The chapter on "The Oldest City Churches," the city in question being London, describes its subject with pencil as well as pen. "God's Continuous Care" is a paper by the Rev. Hugh Macmillan, D. D., and there is a paper on "Character and Influence" by the Rev. W. Mann Statham. [Cassell Publishing Company, New York. $1.50 a year in advance.]

For Book Notices, see page 95.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

XIII.—HOW THINGS ARE MADE.

There had been two pleasant club days which had been duly improved with large additions to what Mrs. Harrison called the "rubbish" in the tool-house; but on the third, one of those cold storms which are doubly disagreeable in mid-summer, had set in and prevented all thoughts of outdoor operations. "Now, I'm almost glad it stormed to-day," said Fred, "for I can't do anything with my minerals and I want Miss Lacey to talk to us about them. I have the books but I don't know what they mean about 'clearage' and 'botryoidal,' and all those things, and they always put in a string of letters under 'composition' that haven't any sense at all. I don't see why somebody couldn't write a book that a fellow could understand without studying six years beforehand."

Miss Lacey, who had come in during the latter part of Fred's remarks, said quietly: "Because every one should use his knowledge for the benefit of others and he cannot do that unless he uses their language. There are certain technicalities in all branches of science which must have technical names, and one must understand these and the rudiments of the sciences either to understand others or to make himself understood. For this, he needs a teacher unless he has a good deal of time and patience. You have discovered a mistake which people make by thinking it is unnecessary for children to study these branches in school. 'They can read them afterwards,' I often hear parents say, 'I want them to study German and French now.' "

"But, Miss Lacey, there are so many things to study."

"That is true, and therefore we should study the most useful and those which will best develop mental faculties, unless we are prepared to take so long a course of study that we can include all. But what is this most urgent matter before us this afternoon, Fred?"

"Why, I've got a good many stones since we've been going out, and I want to know what they are, but I can't make head nor tail of those books you lent me, Miss Lacey."

"What troubles you most?"

"What they call 'composition' I guess, because they don't explain that. When I find other terms I don't know, I can look out their meaning, though it's pretty slow work."

"Did you ever study chemistry?"

"No, Ma'am, we took a business course, we had mathematics and German, and English composition, mostly."

"I suppose you can speak and write German, then?"

"Oh, no, Miss Lacey, only just a few sentences that were in the book."

"Then don't you think physics and chemistry—a little knowledge of the world you live in—would have been more serviceable? But we will see what we can do this afternoon."

"But, Miss Lacey, it is mineralogy that I want."

"And I like botany best," said Bess.

"And astronomy," said Alice.

"Or biology," said John, who was thinking of a medical college in the fall.

"The microscope again," put in Nellie, ably seconded by Jo and Mabel.

"I'd like a little help about developing my Kodak pictures," from Will.

Miss Lacey smiled. "We should have to have a succession of rainy days, if I couldn't meet all these demands by chemistry and physics, so we'll take chemistry and help you to help yourselves." Then in answer to the surprised looks: "Chemistry and physics are the foundation of all scientific study. Chemistry is what Fred wants now in mineralogy; Bess cannot go far in botany without knowing what plants are made of and how they grow, both are necessary in astronomy, and into biology chemistry enters largely. All preparation of objects for the microscope involves chemistry, and certainly photography is little else than the two applied."

"Then chemistry will be just the thing," remarked Will, and everybody seemed satisfied, so Miss Lacey, looking around their primitive laboratory, began: "Chemistry it shall be, but without experiments it is a pretty dry study, and I shall take the liberty of borrowing whatever I can find.

"In the first place the scientist classifies everything of which we have knowledge by the senses, into matter and force, or that which acts upon matter. Force is differently named, according to the way in which it acts. If it acts upon atoms, the smallest conceivable amount of matter, it is called chemism, if on molecules or masses it is physical energy of various kinds which are treated of in physics, and which we will defer to another time, and confine this talk to atoms, and chemism which combines them into molecules to form compounds. When matter cannot be separated into other kinds of matter, we call it elementary. Here is a piece of platinum wire. I'll put it into this alcohol flame. You see heat does not affect it. Neither does this very strong acid into which I put it. Therefore we call it an element. Now I will put this piece of pine into a glass tube and heat it. It turns black. Hold a piece of cold glass above it, when the smoke comes out, Will. Do you see the water formed on it? And there is a black sticky substance on the side of the tube. What does it smell like, Fred? And what is left?"

"It smells like tar, and charcoal is left."

"Then we have separated the wind into water, tar, and charcoal, at least; therefore it is not an element, but a compound. Iron, gold, lead, and the oxygen in the air, are common elements; no one has yet succeeded in separating them, though some one may do so. There are about seventy elements, but most of them are rare. Thirty of them form the bulk of the earth's crust, and all the different compounds that we know. These compounds are so many, and many of them so complicated, that it is the study of a lifetime to know them all; but the laws on which they depend, and the general principles underlying, can be learned much sooner than a good knowledge of a foreign tongue. The primary law is that the given compound will always contain the same elements in the same proportions. For instance, I decompose water, which I could easily do by sending a current of electricity through it, and collecting in tubes the gases given off: I find that the gases are hydrogen and oxygen, and there is twice as much hydrogen as oxygen, but by weight only one-eighth as much. No matter how many times I tried it, or where the water came from, the result would always be the same; so that I may confidently say, water consists of hydrogen — written H for short, and oxygen, O—in the proportions of 2:1 by volume, and 8:1 by weight. The formula for water, therefore, is H 2 O, meaning hydrogen and oxygen, with twice as much of the former. The weight is not expressed, and a chemist of whatever nationality would know just what is meant by it, while "water" would be an unknown word. And when he looks at the formula of an unknown compound he can tell exactly what it is made of, and the proportions of each constituent."

"I see now," said Fred, "what all those letters mean in the mineralogy, under composition. If I knew what the letters stand for, I could tell what the mineral is composed of."

"Yes, and how much there is of each element. And the author of a mineralogy has a right to expect that his readers will know enough of chemistry to understand that, and save him the trouble of writing out in full, which would add many pages to the size of the book."

"I found them in a botany you gave me to look over last week," said Bess, "but I didn't know what they meant."

"Neither did I in the biology," said John.

"How can we learn them?" asked Fred.

"Get a chemistry, and you will find a list of the elements with their symbols arranged in columns, and also the proportional or atomic weights, as they are called. Of course, no one can isolate an atom, much less weigh it; so the real weight cannot be given, only the weight compared with hydrogen, which is the lightest element, and so is taken as the standard. For instance, we find in H 2 O that the O weighs eight times as much as the H, but there is twice as much in bulk of H. Therefore one atom of O weighs eight times as much as two of H, or sixteen times as much as one, so we say the atomic weight of O is 16. These weights are all given in the same place as the elements and symbols.

"What use is it to know the weights?"

"You can find the amount of an element in any given compound. If you have nine pounds of H 2 O, and you know one-ninth is H and eight-ninths O, you can easily calculate that there is one pound of H and eight pounds of O. In the case of an ore when you were going to extract lead or iron, you see, it would be very useful, or in a manufactory."

"Does H 2 O represent any amount you like of water?" inquired John.

"No, only one molecule, composed of two atoms of H and one of O. Atoms make molecules, and the symbol always indicates the molecule; but as a pound of a given compound always contains the same number of molecules, the proportional weight and volume holds good. Now, if you understand this fully, we will consider some of the kinds of compounds. They may be roughly classified, though the lines, as we have seen in other cases, are not strictly drawn. Here is a representative of one class in this bottle. Dilute some and taste of it, Frank. How does it taste?"

"Sour," said Frank, making up a face.

"Give me some of that blue litmus paper, John. You see it turns it bright red. The formula on the bottle is H Cl. What does that mean?"

"One of H," said John, "but I don't know what Cl is."

"Chlorine, which is called a non-metal, all elements being divided into metals and non-metals. This then is H, and a non-metal; it is called an acid," pouring some of it into a flat dish, "and a hydracid, because it has no O, which most acids have, in addition to the H and non-metal."

To be continued.

The Peace of the Church.

By the Rev. W. R. HUNTINGTON, D. D.

New York. 12mo. $1.25.

Dr. Huntington discusses from many points of view—historical, critical, ecclesiastical, sectarian, social, etc.—the great problem of Church Union in the United States, which is becoming more and more a "burning question" every day. The earnestness, the learning, and the position of the author lend to the book a weight and importance that cannot be over-estimated.

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THE HOUSEHOLD.

MY GARDEN.

BY ANNA SWAN REYNOLDS.

At the foot of the purple hills,
In the track of the golden sun,
By the side of the purling rills
Happy thoughts o'er my spirit run.

It is there that my garden lies,
It is there that my fainting soul
When to earth, crushed with grief, it dies
To the sky is uplifted whole.

It is there that my roses bloom,
And the perfume of lilies sweet
Is wafted to lighten the gloom
And my heart from its sadness keep.

After clouds and the stormy day,
Shines the sun on the heart that pines,
Bringing life on each weary way
As the Sun of the Righteous shines.
Springfield, Ills.

(*Copyright 1891*).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER XIV.

Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.
—*Longfellow.*

Where was Iosco? He had followed Owaissa in the afternoon to tell her the news of the English ships. He went through the forest trail that led to the little stream just in time to see her, Owaissa, holding Nantiquas' hand, and looking eagerly into his face. All the passion of his Indian nature was roused into a hatred and jealousy of Nantiquas. He turned quickly away before he had been noticed, and walked far into the woods. Was it for this that he had given up his people, his home, his inheritance? For a people who cared nothing for him. Strangely enough he found his love for the pale faces was really founded on his love for one member of the race. He had never dared to hope that Owaissa would love him; she was a being too beautiful, too pure, for man to woo. Though he would never have thought of asking her to be his wife, he could not see any one else win her love. He felt that he had the first right to her. Had not he been like a brother to her, always? And he knew well that Owaissa had treated him always as a brother. He could kill Nantiquas, and then he would see. But Powhaten would no longer give them shelter. What did that matter? He would have vengeance. Iosco had thrown himself on the ground, and as he lay there the great stillness and peace of the forest crept into his heart, and he seemed to hear Mrs. Dare's voice saying: "The dear Jesus would rather suffer all than save Himself from one pain, that He might teach us the great lesson of forgiveness." "The dear Jesus," the very words brought with them a certain peace and rest. Forgive! Could he forgive Nantiquas for taking from him what he cared most for? And yet that holy Jesus forgave. A crash of thunder seemed to shake the whole forest, and the darkness crept around him, like the darkness which clouded his soul that was groping for light. Could he still live for love? For life could not be without love. Could he live for the love of that great chief, that holy Jesus? Did He want his love? How could he give his service, his life, if need be? Oh, for some one to teach him as Mrs. Dare had done when he was a little child!

The storm beat fiercely against him as he rose and forced his way through the tangle of the forest. But a peace he could not describe had crept into his heart. He must be near Owaissa. To morrow that white father might come and carry her away. He loved her and would be near her while he might. He was tramping on, crushing everything before him like the strong man Kwasina, when a voice called to him softly. He listened. It said: "Nantiquas, is it you?"

He knew the voice. It was Cleopatra's, and it sounded full of trouble. "Is Cleopatra in sorrow?" he asked, going in the direction of the sound.

"O, Nantiquas," she said, not recognizing the voice, "O, Nantiquas, Owaissa is in great trouble. She is to die when the day comes, with all the pale faces; for Barnes, the red white man, did take the life of Nanogh, and our father says all the whites shall die."

She knew it was not Nantiquas' hand that clasped hers, and she drew back half afraid, till she heard Iosco's familiar voice.

"Owaissa is in trouble, to die! The great Werowance Powhaten would never take her life, even now as the white man is coming."

Then Cleopatra told Iosco the whole story; how, while Ramapo was telling what he had seen of the white men, the medicine men's chant came to them; of the dreadful sentence, and how she had only now left Owaissa to watch for Nantiquas, who had gone away in his canoe in the afternoon, and had not come back. "If he would only come back," she said, "I am sure he could do something."

Iosco said: "Cleopatra must stay no longer lest her sad tears and the rain be too much and she die. Could she not speak to the great Werowance, and ask the life of Owaissa? He must grant what his sweet daughter wishes." Cleopatra stood up and Iosco led her. But she said, sadly: "The great Powhaten is very angry. He would never spare a captive for a child's wish, Iosco."

Suddenly Iosco loosened and drew off his large, rich, wampum belt. "Will Cleopatra take this with her petition? It is the charmed belt of Manteo, my father. I prize it, but know the mighty Powhaten's eye often rests on it. He will grant the prayer of Cleopatra if she carries the charmed belt of the far-journeyed Werowance Manteo."

She took the wampum from Iosco, and having reached her wigwam they parted, she to sleep on her tussan of stretched skins, and Iosco to find the wigwam where Owaissa slept. He would lie, but not sleep, on the wet ground outside.

The morning dawned, dull and rainy. The loving Cleopatra held the wampum belt and watched for her father to eat his food. Virginia, too, had wakened early. She thought herself deserted by Iosco, and to her surprise that thought brought more pain than the thought of her probable death, which would undoubtedly be a torturing, painful one. She little knew that Iosco had been watching by her all the night, and was even now looking sadly at her through the openings in the logs, of which the wigwam was made. He marvelled how she could kneel so calmly, her sad face more beautiful than anything he had ever seen. If Cleopatra were not successful, she would soon be led to death. He would die first, before she should suffer. But she should not be disturbed by him in these solemn hours.

A joyous cry made Virginia look up; Iosco, too, from his post could see the lithe figure of Cleopatra as she bounded into the wigwam and threw her arms about Virginia, crying: "The beautiful Owaissa shall not die this day! The good Powhaten says that she shall fly all day and make his little daughter merry; she shall be merry at his great feast to-day, and before night comes Nantiquas will come. He will save the sweet Owaissa."

Virginia rose, still holding the little girl in her arms, and said: "I will try to make my dear Cleopatra happy to-day, even if it be my last one she shall be merry. If Nantiquas does not come and if he has not the power you think he has, when does Werowance say I shall die?"

Cleopatra covered her face with her brown hands to hide her tears, but she could not keep back the sobs as she replied: "Cleopatra's father, the Werowance Powhaten, says the pretty Owaissa shall fly to-day with his child and not die till the sun goes down and the moon comes out and the sun shines again, but when it hangs on the great pine, the Owaissa and six of her tribe who shall live till then, shall die before Powhaten."

Iosco could see Owaissa comforting the child. He heard her say: "There are other things more cruel than death, Cleopatra, when one's heart dies. But we will love each other till the end, whenever it be."

He saw her kiss the child, who clung to her and heard her say: "We will remember that God knows our trouble. If He will that I should live, He can save me even from a great Werowance like Powhaten. And if not He will help me to be brave."

Iosco stood quietly with unmoved face, showing nothing of the struggle and pain in his heart.

That day there was a dreadful massacre of nearly all the whites. They were slain before Powhaten and his courtiers. As they were led out, Beth Harvey caught Virginia's arm as she passed the wigwam where Virginia stood, trying to say something encouraging to each one as they passed. "Come, oh, come with me, Virginia!" she cried, "stay with me to the end." It was the old childhood name, and poor Beth's face was so full of agony that Virginia could not have refused her anything, so she took her hand and went with her, and stayed with her, and kept her courage up as she had done all through her life. She stood bravely by Beth, never flinching at the dreadful sights. She did not know that Nantiquas and Iosco stood looking at her with wonder and admiration, as she held poor Beth's trembling hand, and bent all her energy to keep the little spark of courage bright.

"Dear Beth, you will be brave. It will only be a moment of pain and then you will be beyond all pain, with your mother and with mine. But oh! Beth, you will know all that we have longed to know about the dear Saviour who died for us."

* * * * *

All was over. Beth no longer needed human aid. A slight figure, with halo of golden curls, tottered and fell. But before it touched the earth, it was caught and carried away. Under the great pine, Virginia lay motionless, while two Indian princes bent over her, doing all in their power to bring back a sign of life, and a child knelt by, crying.

Life came back; the weary brain began slowly to awake. The great blue eyes opened. She tried to smile; but that awful scene came before her—Barnes, Gray, Smith, even Beth, all that she had called her people, lying dead about her. She closed her eyes; but soon she opened them again, and found that she was lying on the low rush tussan in the wigwam. Nantiquas was standing, looking down at her. At first she thought he was her father, and stretched her hand out to him; he caught it, and knelt down by her.

"Is it you, Nantiquas?" she said. "I forgot that you had come back."

He bent low over her, as he said: "Nantiquas is here; the Puk-weedjie hurried him back to save the life of the sweet Owaissa."

"Save me from what? Oh, I forgot. But how can you save me? Will Powhaten listen to you, Nantiquas?"

She said it half dreamily, as if she didn't care.

Iosco had been lying close outside, and heard her last words, and Nantiquas' reply, which made him clench his hands:

"Powhaten will not hurt Nantiquas' wife. To save Owaissa, she will be Nantiquas' wife, and love him."

The voice was clear and decided, that answered:

"Oh! Nantiquas, you are so good to want to save me, but I could not be saved that way; I could never be your wife, Nantiquas. I would do anything else in the world that I could for you."

After a long silence Nantiquas replied: "Then Owaissa will sooner die than be the wife of Nantiquas? He cannot save her."

"No, Nantiquas," she said, firmly and clearly; "no, I can never be your wife."

He said not a word, but passed out of the wigwam into the twilight. Cleopatra tried to coax Virginia to eat. Iosco lay concealed at the back of the wigwam, and wondered why Owaissa had refused Nantiquas, till the darkness crept up and the moon rose, and the stars came out to keep their mother moon company. The hours slipped by, those last hours, as it seemed, of Owaissa's life. Iosco asked himself over and over again, should he go to her or not?

(To be continued.)

THE Bishop of a Western diocese administered Confirmation in a little town; and the local paper, in a long and appreciative account of the event, unctuously described the Bishop "in his lawn-tennis sleeves, walking up the aisle with solemn step."

AN order has been placed with the Clinton H. Meneely bell company for a bell to go to a mission church in Alaska, at a point where the thermometer often reaches 60 degrees below zero. In his letter the purchaser says: "You don't often get an order for a bell to hang on the north pole."

LETTERS TO THE EDITOR.

GENERAL CONVENTION JOURNALS.

To the Editor of The Living Church:

I have twelve volumes of Journals of the General Convention of the following years: 1835, '38, '41, '44, '47, '53, '56, '59, '62, '68, '71, and '74, all in very fair condition, which I shall be happy to give to any diocese or missionary jurisdiction making, or desiring to complete, a collection, preference being given to the latter, the recipient paying express charges.

GEO. WISTAR KIRKE.

369 Clinton St., Brooklyn, N. Y.

A SUNDAY SCHOOL SERVICE.

To the Editor of the Living Church:

I recently set a Sunday school service to music, chiefly Plain-song, and have some five or six hundred 8-page copies left. My purpose in doing this work was to do what I could to firmly implant a love for the best Church music in the children who might use it, and especially to familiarize the boys, even before they can read, with a choral service, and thereby make them more readily available for choir work in the future.

If any of your readers should desire to use these services in their parishes, it will afford me much pleasure to mail a sample copy to such as address me to that effect, and then if the service is satisfactory, I will donate the copies I have left to the first applicants, upon receiving assurances that they will be used in good faith. This offer applies to all sections of the country.

A. T. H. BROWER.

Edgewater, Cook Co., Ill.

THE EPISCOPAL ELECTION IN MASSACHUSETTS.

To the Editor of The Living Church:

After long weeks of anxious waiting and hoping comes the shock of the election of the Rev. Phillips Brooks, D. D., to the bishopric of this diocese. I write "shock" advisedly, because it is such to all loyal Church people. Dr. Brooks is notably lax (by his repeated acts and words) in all that constitutes a loyal Churchman. Well, would it have been had the clerical and lay delegates acted upon the Churchly advice of Mr. Causten Browne, "to stand by the Church of the Prayer Book, and elect no man to the office of bishop who was not a thorough 'believer in the Church and all its teaching.'"

The Bishop-elect cannot stand this test unless he "eats his own words" and deftly unravels the snarl of heresy and sectarianism he has been winding about himself for years and years.

The diocese of Massachusetts sorely needs a staunch and aggressive Churchman for a bishop. On calm and sober second-thought has such an one been the choice of the late convention? I am sure I am not alone when I protest that *it has not;* and, furthermore, I cannot think that the House of Bishops and the standing committees of the various dioceses will consent to his consecration unless he makes some radical and certain change *Church*-ward.

O. W. R.

A BISHOP WHO DOES NOT BELIEVE IN EPISCOPACY.

To the Editor of The Living Church:

The following extracts from a sermon by the Rev. Phillips Brooks, D. D., of Boston, delivered upon his return from attendance upon the General Convention in 1886, are taken from a report of that sermon in the Boston *Evening Transcript* of Monday, Nov. 1, 1886:

There are those who hold that from the times of the Apostles down to our own Bishop Paddock, of Massachusetts, bishop has been consecrated by bishop, by direct touch of the hand upon the head; that so, from generation to generation, the commission to administer the Christian gospel has come down, and that now in this land it belongs to no one outside of that succession. . . . . There is no line in the Prayer Book which declares any such theory. . . . I tell you, my friends, I never for a single day could consent to that.

And yet the Rev. Dr. Brooks has been chosen Bishop of Massachusetts, and perhaps, one of these days, a bishop with hands upon his head will recite from some lines of the Prayer Book, "Receive the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands;" and for a single day Dr. Brooks will consent to that.

LAYMAN.

NOR IN THE THREE ORDERS OF THE MINISTRY.

To the Editor of The Living Church:

At the Church Congress held in Philadelphia in November last, Dr. Phillips Brooks, Bishop-elect of Massachusetts, said: "I do not believe that the threefold organization of the Christian ministry, or the existence of the episcopate, is essential to the being of a Christian Church."

Does not the fact that Dr. Brooks has been elected a bishop by a large majority of the clergy of Massachusetts, show that they endorse this view, and will not his subsequent confirmation by standing committees and bishops throughout the country be practically a repudiation on the part of the Protestant Episcopal Church of that doctrine of the Apostolic Succession upon which she is supposed to be grounded, and from which alone the efficacy of her sacraments can be derived?

CONSERVATIVE.

THE PROPHET NAHUM.

To the Editor of The Living Church:

Pardon me for calling attention to your "Brief Mention" of April 25th, in which you say that "the appearance of American locomotives in the Holy Land from Jaffa to Jerusalem, is possibly the fulfillment of the words of the prophet Nahum: 'The chariots shall be with flaming torches in the day of His preparation. * * * They shall seem like torches, they shall run like lightning.'" The above is not accurately quoted from Nahum; the two sentences do not belong together; the explication of the prophecy as above is incorrect, and the verses omitted would show it without argument. Moreover, Nahum was not telling of what should happen in the Holy Land, but of the siege and destruction of Nineveh in Assyria. He says: (R. V.) "The shield of his mighty men is made red; the valiant men are in scarlet; the chariots flash with steel in the day of his preparation, and the spears are shaken terribly. The chariots rage in the streets, they jostle one against another in the broad ways; the appearance of them is like torches, they run like the lightning." This is paraphrased in Smith's Bible Dictionary thus: (Vol. III. p. 2057) "The prophet's mind in vision sees the burnished bronze shields of the scarlet-clad warriors of the besieging army, the flashing steel scythes of their war-chariots as they draw up in battle array, and the quivering cypress shafts of their spears. The Assyrians hasten to the defence, their chariots rush madly through the streets, and run to and fro like the lightning in the broad ways, which glare with their bright armor like torches."

WM. C. MCCRACKEN.

Florence, Neb., April 25, 1891.

A QUOTATION FROM DR. DIX.

To the Editor of The Living Church:

In an article in *The Forum* for this month, Dr. Rainsford thus quotes from a letter of Dr. Dix which appeared in the New York *Herald* of November, 1890:

"The Church was not founded with a direct view to moral culture, class elevation, or any other temporal need. I have no confidence in the judgment or wisdom of those who tell us that the Church must try to reach the masses, purify politics, etc."

Is it quite doing justice to an author to take a passage out of the connection in which it was written? The words of Dr. Dix are these:

The Church is not a secular organization nor a human institution, nor was it founded with a direct view to moral culture, class elevation, or any other temporal need. Its mission is to preach the Gospel of Jesus Christ, to teach the faith contained in the creeds, and to administer the sacraments of salvation. The objects directly aimed at are to make Christ known and loved; to proclaim the message of salvation and build up the kingdom of God in the earth.

Indirectly, this work, if faithfully done, ought to tell on society and gradually to transform and elevate the human race, and such has been and will continue to be the result. But for us who are charged with this ministry to try experiments and attempt to attain those results by human contrivances appears to me to be a fatal mistake.

I have no confidence in the judgment or wisdom of those who tell us that the Church must try to reach the masses, purify politics, elevate the laboring classes, increase incomes, obtain the enactment of laws regulating meat and drink, and, for all I know, take up and settle the questions of the currency, the tariff, etc.

She was not founded for any of these objects. She has another mission. She represents the supernatural order of things. She points us beyond these scenes to another world. She has to deal with man, first as a spiritual being, and an immortal soul. These are the matters which ought to lie upon the consciences of the clergy; nor have they official concern with the march of secular events or the controversies of the fleeting hour.

By adhering to their proper work I believe that they will help men to-day as they have done in the past; but to relax their efforts and become meddlers in public concerns is to invite the conclusion that they are losing their confidence in the spiritual power of the Church, if not their personal hold on the things eternal.

X.

WHAT ARE THE RESULTS?

To the Editor of The Living Church:

When one reads notices of services in the churches controlled by our "liberal" brethren, accompanied with addresses by preachers of different denominations, and of the same "liberal" Church ministers taking part in ordination services, etc., of preachers of different denominations, one is led to wonder what the object of this liberality is, the *terminus ad quem.* Is it to gain popularity for the Church, and to commend Christianity to popular favor? The people of to-day are not easily deceived. The late eloquent pastor of Plymouth Church was noted for his "liberality" in matters of faith. But the verdict of the secular press on his life's work was a sad one. His preaching, according to that verdict, did not help forward the work for which, the inspired Apostle writes, that apostles, pastors, teachers, were sent forth by Christ, "for the building up of the Body of Christ, till we all attain to the unity of the faith, etc."—Eph. iv: 11-16. One secular paper of Chicago thus gave voice, on the occasion of H. W. Beecher's death, to the estimate that honest intelligence placed upon his words: "The transcendentalism of Emerson, the iconoclasm of Ingersoll, the humanism of Beecher, have tended toward the same end. While broad and tender and loving in his sympathies, he had no conception of the City of God, and his preaching tended to minimize faith."

That it seems to me is a very sad thing to say of the life work of one who had such capacities for influencing his fellowmen, but whose foibles were a false idea of liberty, and stubborn resistance to all external authority. It cannot be that the "liberal" people in our Communion want to merit a verdict from the popular press that would put them in company with Emerson and Ingersoll, and Beecher, as minimizers and destroyers of faith.

SIGMA.

In the Spring

Nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months must be expelled, or when the mild days come, and the effect of bracing air is lost, the body is liable to be overcome by debility or some serious disease. The remarkable success of Hood's Sarsaparilla, and the universal praise it has received, make it worthy your confidence. It is the "ideal Spring Medicine." Try it this season.

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"Hood's Sarsaparilla has done me much good, for which I cannot be too thankful. Before using, I was in a somewhat debilitated state in the summer; but, after using, the debility left me and has not returned since. I very highly recommend Hood's Sarsaparilla to the use of everyone who suffers from debility." (Prof.) F. L. REID, School for the Deaf, Omaha, Neb.

"Last spring I was completely fagged out. My strength left me, and I felt sick and miserable all the time. Hood's Sarsaparilla cured me. There is nothing like it." R. C. BEGOLE, Editor Enterprise, Belleville, Mich.

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THE MAYFLOWER, Floral Park, NEW YORK.

THE MUCH-TRAVELED IRISHMAN.

'Tis twelve months since I came to America
The fortune of me uncle to enjoy.
Bless his name! Shure he left me the whole av it.
And in his will he said, "Now Pat, me boy,
Ye's ought to spind a solid year in thravelin,
The great soights av this counthry for to see."
And sure me uncle didn't need to urge me much
For thravelin is a trick that just suits me.

So I've thraveled over all this moighty nation
From north to south and from east to west;
I've thraveled both on land and on the wather,
But shure the railroad thravelin suits me best.
And of all the fine railroads in America,
And meself shure has thraveled on them all,
The one that heads the list for solid comfort
Is the Chicago, Milwaukee, and St. Paul.

Both for aitin and for dhrinkin and for shlapin,
Their equipment is most costly and complate.
There is shplendor enough for old King Solomon,
And dainties for his thousand wives to ate.
O! I've thraveled all up and down America,
The railroads and the shteamboats tried them all
But there's nothing can compare in solid comfort
Wid the Chicago, Milwaukee, and St. Paul.

From *Watchman*, Boston, Mass., Dec. 12, 1889.

ABOUT PEARLINE.

Every one knows about Pearline, almost every one uses Pearline, but we wonder if all the housekeepers who use it know half that can be done with it. We wonder if they all know what some of the bright ones have discovered, that those mountains of dishwashing—the greasy pan and kettle—may be reduced to mole hills of the smallest size by the judicious use of Pearline. Fill the roasting pan, as soon as the gravy is poured from it, with cold water, shake in a little Pearline and set on the stove. By the time the rest of the dishes are washed, all the grease is dissolved and the pan can be washed as easily as a plate. Treat the kettle in which anything greasy has been boiled in the same way, and beside clean utensils you will have a clean sink, the use of the Pearline rendering it safe to pour such dishwater into it. Sinks regularly treated to a bath of Pearline and scalding water will seldom need the services of a plumber.

The General Government has appropriated a large sum for this season's work at the mouth of the Grand Calumet river. When fully opened up, this part of Chicago's suburbs will be the centre of the greatest manufacturing enterprises in the country. This fact, and the unequalled Harbor, Dockage, and R. R. facilities, will necessarily create a city of itself, and no suburb of Chicago (some of which have made fortunes for even small investors) offers greater promise of rich returns to purchasers of lots than the Calumet subdivision which lies immediately adjoining the river on the east. These lots are sold on such terms that small investors can participate in profits that are usually available only to men of large means. For particulars, plats, etc., write (stamp) to Chas. Arnold, 306 Inter Ocean Bldg., Chicago, Ill.

Not many physicians make great therapeutic discoveries. For the most part they content themselves with administering judiciously what is prescribed in the books. To Dr. J. C. Ayer, however, is due the credit of discovering that greatest of blood-purifiers—Ayer's Sarsaparilla.

We are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

Beecham's Pills cure sick-headache.

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OPINIONS OF THE PRESS.

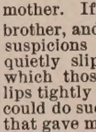
The Church Guardian. (Montreal.)

THE REMONSTRANCE.—That the sentiment generally of clergy and laity is against such unauthorized practices we have no doubt; but there is—and that rightly—a reluctance on the part of both, to lay formal charge against the offender, so as to secure the punishment deserved, lest the Church should suffer more through the enforcement of the necessary discipline than by the quiet ignoring of the breach of her order and rules. There is, however, danger lest the overlooking of such acts of disloyalty may mislead and may induce others to follow the bad example, and so extend the evil. This would seem to have been the result in New York, since the Remonstrance referred to mentions similar infractions of law as having taken place in 1890. As a consequence, the clergy united to oppose the continuation of the practice; to point out the "direct contravention" of Church law, and to adduce weighty and conclusive reasons against it. And this is done without attacking nominately the individual offenders; and by appealing to the good sense and loyalty of the Church at large.

The Christian Inquirer. (Baptist.)

THE RABBI'S REBUKE—Everything of an abnormal character is sought after or gravitates to New York. It is, therefore, no wonder that the Rev. Howard MacQueary, who was lately suspended from the Episcopal ministry in Ohio, for his aberrations from the received belief concerning the birth and resurrection of Christ, should have found his way to the metropolis. He came last week to address the Nineteenth Century Club, and his topic was "The Religious Problem." According to *The Tribune* he said that when he found the Scriptures were the "words of fallible men' he "naturally declined to accept the Bible's mere *ipse dixit* on any subject, and especially on the subject of miracles." In the course of his address he made some severe strictures on his suspension. Dr. Gottheil, the well known rabbi of this city, took issue with Mr. MacQueary on some parts of his address, and gave him this pointed rebuke for his complaints against the Episcopal Church: "It's curious that we always hear a great deal of the sins of churches when one member has been driven out. When he is inside everything is peace. I will say candidly and openly that if I had been a member of a Church in which I had taken my vows, I might have left her, but my lips would forever be sealed against saying one word against that power which I had called my mother. If I had been in the place of my brother, and had I entertained doubts and suspicions similar to his, I would have quietly slipped out of the Church with which those doubts collided, keeping my lips tightly sealed. I do not think that I could do such a great injury to the Church that gave me my ordination vows as to decry it publicly. Such a course does a great injury to the cause of religion, without helping us to solve its problems."

We sometimes use the phrase, "Christian gentlemen." The Rabbi would, of course, discard the Christian, but he certainly proved himself the gentleman in his utterance, and far more "Christian" than the ex-Episcopalian.



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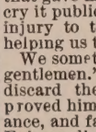

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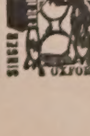

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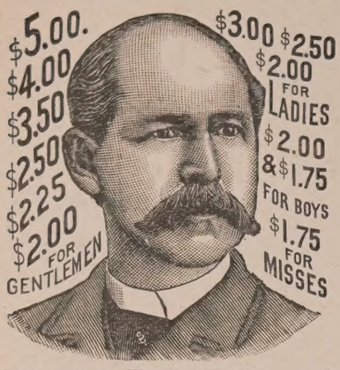

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The first thing to be obtained is a steamer trunk, to use in the state-room. Into this put a warm wrapper of thick woollen, a travelling rug,thick flannels, stout shoes, warm hose, a steamer hood, and cap; a curtain of cheap calico, all ready to tack before the door of your state-room; a handy bag of linen,to fasten where you can reach it from your berth, with numerous pockets for toilet articles; a small blank book and pencil, some rubbers, and a hot-water bag. These articles will be in constant use,for as soon as you have said good-bye to friends, you will remove your neat travelling dress and don your old clothing, carefully putting the others away until just before landing. In your small hand-bag, usually carried by all travellers, you can have a supply of clean handkerchiefs,some tourists' cord or ruffling, or, should you prefer, celluloid collars and cuffs, besides the little notions which every woman considers desirable. Do not forget a warm pair of knit slippers. I would avoid taking articles of food into the room, as they serve to attract rats, and all the ocean steamers are liberal in their supply of delicacies.

Should you be sea-sick, take only champagne and cracked ice; you will rally quicker and not be liable to suffer from nervous prostration.

On deck, if the weather is cold, you will need furs and a warm hood; many ladies wear sealskin coats, or large fur circulars. The small steamer caps, of either woollen or silk, are excellent for moderate weather.

You will,of course,place in your steamer trunk a shawl strap, a rain cloak; the rubbers will be serviceable when the decks are wet, as they frequently are. A long veil of gauze, thick enough to protect the face and thin enough to see through, will be of great service all through your journey. Some travellers carry several lap-robes and pillows for their steamer chairs. One seems to me sufficient, and one cushion, if you desire, for your chair, which should have your name plainly marked on the back.

All this for the steamer, including an old woollen dress for daily wear; the woollen wrapper will be used for sleeping or resting in your berth. Do not take a trunk for your other garments. Purchase instead, a strong and moderately large portmanteau, with two compartments. One side will have a portfolio upon it, where you can carry your guide books, writing paper, etc.; under this, you can pack closely an extra dress of some nice material for special occasions; also two,or at most, three changes of linen; as you can always get washing done at short notice or can buy a fresh supply, it is not worth while to burden yourself with many articles. In the other side, I should place a tiny kettle and travellers' lamp for use in sickness; handkerchiefs, hose, an extra pair of boots, a writing tablet, some toilet soap, towels, a travellers' candlestick, and such trifles as you may deem useful in your particular case. Have this portmanteau plainly marked with your name and place of residence.

When you leave the steamer you will pack away all of your ocean costume in your steamer trunk, for use on the homeward trip, and you will then store the trunk with the steamer company until you return. The price paid for storage is well expended.

Leave everything in the trunk which you possibly can. In your hand bag I should advise you to have a drinking cup, a fruit knife, a teaspoon, a small, thin wooden plate, and some paper bags; the latter are very desirable when buying fruit, as the market women wish to pour it into your lap,or hands,not having wrapping paper or bags as with us.

While other people will be delayed by luggage, your small articles can be readily weighed, examined, and receive the all-important label.

All articles which you purchase can be forwarded to your bankers, or to the office of the steamer company, and I assure you that having once travelled in this manner, you will never again care to pay for a troublesome trunk. If you are wise and visit Paris just before sailing for home, you can purchase a trunk there and fill it with all the dainties you may desire, or your purse permit.

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